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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

SEPTEMBER 2023

Rs. 20/-

22-09-2023

Friday

Day : Mohini

Avatharam in Pallaki

Tirumala

Sri Venkateswaraswamivari Annual Brahmotsavams

From 18.09.2023 to 26.09.2023

TIRUMALA TIRUPATI DEVASTHANAMS



TIRUMALA

SRI VENKATESWARASWAMI VARI NAVARATHRI BRAHMOTSAVAMS

From 15-10-2023 to 23-10-2023

15-10-2023

Sunday

Day : Golden Thiruchhi
Utsavam
Night : Peddaseshavahanam

16-10-2023

Monday

Day : Chinnaseshavahanam
Night : Hamsavahanam

17-10-2023

Tuesday

Day : Simhavahanam
Night : Muthyapupandirivahanam

18-10-2023

Wednesday

Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

19-10-2023

Thursday

Day : Mohini Avataram in Pallaki
Night : Garudavahanam

20-10-2023, Friday

Day : Hanumadvahanam
Eve. Vasanthsavam
Pushpaka Vimanam
Night : Gajavahanam

21-10-2023

Saturday

Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

22-10-2023

Sunday

Day : Golden Chariot
Night : Aswavahanam

23-10-2023

Monday

Day : Chakrasnanam
Night : Thiruchhi Utsavam

BHAGAVADGITA



klaibyarṁ mā sma gamah pārtha
nai tat tvayy upapadyate
kṣudram hṛdayadaurbalyarṁ
tyaktvo ttiṣṭha paraṇtapa

Yield not to unmanliness, O Partha (Arjuna), for it does not become thee. Cast off this petty faintheartedness and arise, O Oppressor of the foes (Arjuna).

(Chapter - 2, Sloka - 3)

INVOCATION

śrīvēṅkaṭēśvaruni siṅgāramu varṇiñcītē
yēvidhāna dalacinā yinnaṭiki dagunu..
.. śrīvēṅkaṭēśvaruni..
karirājugācina cakramu vaṭṭina hastamu
karitunḍamani ceppagā namarunu
varamuliccēyaṭī varadahastamu kalpa –
taruśākha yani pōlpadagu nīkunu..
.. śrīvēṅkaṭēśvaruni..
jaladhibuṭṭina pāñcājanyahastamu nīku
jaladhitaragayani cāṭavaccunu
balukāliṅgunitōkapaṭinakaṭi hastamu
polupai phaniḍrūḍanī pogāḍagadagunu
.. śrīvēṅkaṭēśvaruni..
nalinahastambulanaḍumanunna nīyura-
malumēlumaṅga kiravanadagunu
balu śrīvēṅkaṭagiripai nelakonna ninnu
naliṅ śrīvēṅkaṭēśu ḡanadagunu
.. śrīvēṅkaṭēśvaruni..
- Annamacharya

Sree Venkateswara's fascinating beauty if described in whatever way we perceive, it matches these!

The hand that wields the Chakra which saved the elephant to say that it is like an elephants trunk, is befitting The Varada-Hasta¹ that bestows boons can be compared to a branch of the Kalpataru² tree!

The hand that holds the Panchajanya which was born of the ocean can be called as the wave of an ocean! The Kati-Hasta³ which held the tail of the mighty Kalinga can be agreeably praised as the king of snakes!

The chest that is in-between the two lotus like hands can be called as the firm abode of Alamelumanga You, who exist on the top of Venkatagiri can be gloriously called as SreeVenkatesha!

1. Varada Hasta is the hand that bestows boons, held in a blessing posture
2. Kalpataru tree is a wish yielding tree
3. Kati Hasta is the hand that is placed on the waist.



Sankeerthana Courtesy

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తిరుమల తిరుపతి దేవస్థానములు

సప్తగిరి

సచిత్రమాసపత్రిక

తీరుమల తీరుప్పతీ తేవస్తుానము

సప్తకీరీ

సమయ మాత్ర తితమ్

తిరుమల తిరుపతి దేవస్థాన

సప్తగిరి

సచిత్ర మాసిక పత్రిక

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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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APPEAL TO READERS

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- Chief Editor

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Front Cover : A view of Sri Malayappaswami as Mohini
during Brahmotsavam

Back Cover : A view of Rathotsavam, Aswa vahanam
and Chakrasnanam during Brahmotsavam



The Divine Exuberance of the BRAHMOTSAVAMS in Tirumala

Venkatadri Samamsthanam Brahmande Naasti Kinchana
Venkatesa Samodevo Na Bhuto Na Bhavishyati ||

Venkatadri, the abode of Lord Venkateswara is the most sacred place in the entire universe. Of all time, there is no deity who is equal to Lord Venkateswara, the resident of Venkatadri. All devotees of Lord Venkateswara eulogize Tirumala as 'Kali Yuga Vaikunta.' They believe that all their sins would be driven away by mere touch of 'Venkatadri.' There are many 'utsavs' and rituals to Lord Tiruvenkatanatha in a year. In His divine and auspicious presence, every day is a propitious occasion and every moment is a festival. An 'utsav' means a 'yagna' or a 'kratu.' It is a customary and a ritualistic activity based on 'shastra' to satisfy certain deity and also to gain both mundane and heavenly purposes of a devotee. In the Ramayana, it is said in the coronation scene: 'Utsavasya Mahan Aaseeth Ayodhyayam Janahuutithe..' There is no doubt that 'utsavs' are like the steps used for the spiritual development of a devotee and also for the welfare of the entire humanity.

Once in a year, the Brahmotsavams are being celebrated to Lord Venkateswara. In the procession, the Lord takes a majestically reclined posture on the various 'vahavams' offered by the deities. 'Padakavita Pitamaha' Annamacharya eulogizes Lord Venkateswara as 'Tiruveedullo merese Devadevudu,' and 'Naanaadikkula Narulella vaanalalone vatturu.' Lord Brahma initiates the 'utsavams' following the command of Lord Venkateswara. So these 'utsavs' are called 'Salakatla (Annual) Brahmotsavams.' These 'utsavams' will be celebrated for a period of ten days.

These celebrations commence from Sunday 18th September to 26th September in the most gorgeous manner in Tirumala this year. This year, there is second Brahmotsavam also which will be celebrated in a marvellous manner from Saturday 15th October to Monday 23rd October. This Brahmotsavam is called 'Navaratri Brahmotsavam.' Innumerable devotees used to participate in this royal and splendid occasion and would have the grand 'darshan' of Lord Venkateswara and go back to their respective places receiving the blessings of the Lord. Sri Bhagavad Ramanujacharya climbed up Tirumala with the help of his knees thinking that it would be a sin to touch Tirumala hill with feet. So these seven hills reflect sanctity and sacred nature. One should observe customs and traditions as long as one stays in Tirumala. In the premises of the temple, one should not use footwear while walking. One should chant the auspicious name 'Govinda'! in silence while walking in the premises of the temple. One should enter the temple with a sense of devotion and cleanliness as 'cleanliness is next to godliness.' Devotees always should think that they are coming to Tirumala for the glorious 'darshan' of the Lord but not for other mundane purposes. The 'darshan' of the Lord is the only source of washing off one's sins.

Sanctity itself means the existence of 'Paramatma.' It is our responsibility to keep the premises of Tirumala clean and tidy at all times. Throwing plastic materials and different garbage in the sacred places of Tirumala should be avoided. The environment of the premises of the temple at Tirumala should be protected even though many throngs of devotees come to visit the Lord. All the devotees should participate in the Brahmotsavams of the Lord. Let us try our best to keep the premises of the hills clean so that all the innumerable devotees get the blessings of Lord Venkateswara by participating in the sublime 'Annual Brahmotsavams' of Lord Venkateswara, the 'Akilandakoti Brahmandanaayaka.'

'Vina Venkatesam Nanadho nanaadha, sadaa Venkatesam smaraami smaraami.'

*Sri Vaikunta Virakthaya Swami Pushkarani That
Ramaya Ramamanaya Venkatesaya Mangalam*

The Annual Brahmotsavams of Lord Srinivasa, the Lord of Thiruvengadam commences on September 18th 2023 and ends with Theerthavari (Chakrasnanam) on 26th September 2023. This 'utsavam' which extends over nine days counting from the beginning with Senapati Utsavam and Ankurarpanam is concluded with

Deepalankarana Seva, is a class apart from all other temples. The title 'Bhooloka Vaikuntam' is truly justified by the splendour of the natural environment and the grandeur of the temple and its festivities. The Annual Brahmotsavam is a blissful experience to the pilgrims who converge on the Hills in thousands. The real experience also reaches lakhs of devotees all over the world through the Internet and the live telecast on SVBC channel.

BRAHMOTSAVAM AT TIRUMALA



THE FESTIVAL PAR EXCELLENCE

- Smt. Radha Muralidhar

Theerthavari in
the Swami Pushkarini on
Kanya Masam Sravana
Nakshatram, the day Lord Venkateswara incarnated in
Archa form on the holy Tirumala Hills.

The sacred 'kshetra', where every day is a 'utsavam' marked by the grand Nitya Kalyana Utsavam, Arjita Brahmotsavam, Vasanthsavam, Sahasra

Brahma Radham

The word 'utsavam' means a celebration prescribed by the Agamas conducted with great enthusiasm. Brahmotsavam is a festival conducted by Lord Chaturmukha Brahma to propitiate the Parabrahmam and

to earn His blessings. Though this term is used to refer to the Annual Utsavams in all temples, it acquires a special significance at Tirumala where a small richly decorated chariot called the Brahma Ratham precedes the ‘vahanam’ of Lord Malayappa Swami showing us that Lord Brahma is there at the forefront leading and supervising the conduct of the ‘utsavam’ in person. This is also of special significance as the temple worship routine shows that Lord Brahma performs Puja here every night. This is known as ‘Brahma Aaradhanam!’. For this purpose, every night before closing the shrine scented water, flower, tulasi are kept in the sanctum sanctorum. In the morning this puja water is distributed to devotees during Viswaroopam.

There are stone inscriptions in Tamil dating to 10th century regarding this ‘utsavam’ in the temple at Tirumala. The saints like Annamacharya, Vengamamba and the famous king Sri Krishnadevaraya in his poetic work *Amuktha Maalyada* have all sung about this glorious festival of the Seven Hills. In the Asiatic Journal of 1831, an Englishman has recorded details of this festival with many pictures. There are many one day ‘utsavas’ when Lord Malayappa mounts various ‘vahanams’ in a single day like Rathasapthami,

Kaisika Ekadasi, Pournami Garudaseva and Mukkoti Ekadasi. But the special prefix of Brahmotsavam is given only to the annual ten day festival of the Kanya month. It has been the unalterable custom since ancient time that the ‘Ankurarpanam’ should be on the Hastham asterism so that the last day Theerthavari is on Sravanam. Once in three years when an Adhika Masam occurs, a second Brahmotsavam is performed at Tirumala which is during October 15th to 23rd this year.

The purpose of the ‘utsavam’ is to mark the auspicious ‘avatara’ of the Lord on the Seven Hills. Propitiating him according to the Vaikanasa Agama Shastras, ‘homas’, chanting of the Vedas and Dravida Vedas are all part of the festivities. Music, dance in large numbers is a veritable feast to the senses. All these are done for promoting peace, harmony and prosperity in the world. Any puja conducted within the temple can be witnessed only by a few hundred people particularly the priests, temple officials, their aides and VIPs. Once the Utsava Moorthi comes out on the Mada Veedhis (streets), thousands of common people can witness and participate in the Seva and adore him. Utsavas are spiritually uplifting to all and give opportunity for many to serve the Lord.

Tremendous task by the TTD

Conducting a Brahmotsavam in Tirumala is a task that requires the efficient functioning of the various arms of the TTD. The scale of operation is gigantic whether it is preparing ‘prasadams’, providing food and clean water, lodging, transport, security, crowd regulation, and cleaning. There is unity of purpose that brings lakhs of people together with a single aim of serving the Lord and His devotees in whatever capacity however small it may be.

The Brahmotsavam at Tirumala enjoys a unique status of having the benediction (Mangalasasanam) of the Alwar saints. Not only did they sing the praise of the Lord and the



Brahmotsavam is indeed unparalleled in pomp, gaiety and spiritual fervour. The TTD has made big strides in preserving the Vedic studies through its Veda Patasala and Oriental Colleges. A huge turnout of chanters of the four Vedas and the big group of Dravida Veda Ghosti led by the T.T.D. ensures that the Lord enjoys listening to the Vedas in full measure. The scenes of the Vahana Sevas brings to our mind what the Alwars witnessed centuries ago in this Kshetra and their blessing in words, born out of their mystic love, is cherished by the Lord.

The Brahmotsavam is preceded by a special Agamic rite called the “Koil Alwar Thirumanjanam” which is done on a Tuesday before the Utsavam. The ‘Garba gruham’ (Sanctum Sanctorum) is thoroughly cleaned and scrubbed after Periya Perumal (Moola Vigraha) is covered with a big tent-like cloth structure. This rite is particularly very necessary as the shrine has to be kept fresh and free of cobwebs and pests. Symbolically a temple is akin to the human body and sanctum sanctorum is the heart of the temple. This ritual instructs one to keep one’s hearts pure to make it a place worthy of the Lord’s presence. The Lord resides more happily in the hearts of His dear devotees (Ullam Kovil) than in any other structure.



Kshetra but they also sang about this ‘Utsavam.’ These very special words of benediction have transformed into the splendour, piety, devotion among the crowds during this period. In fact, the entire Kanya (Purattasi) month sees a surge in the crowds that peaks to a lakh per day during the Utsavams especially on Garuda Sevai, Radhotsavam and Theerthavari (Chakra Snamam).

Poigai Alwar, the very first among the Alwar saints is hailed as the ‘one who adored the Thiruvengadam hills’ due to his deep love for this ‘kshetra.’ In his prophetic words of Mangalasasanam in “Mudal Thiruvandadhi”, the Alwar describes a scene which can be seen every day at the Hills. Learned Vedic scholars who have the ability to discriminate and identify the Parabrahmam, carry flowers, incense, lamps, pure water and hurry towards the hills from all directions. Swami Periya Vachan Pillai’s commentary to this verse suggests that their presence in large numbers, coming in from all directions and the haste in their movements suggests a big festival is in progress.

Sri Periyalwar sang the Prabhandam “Thiru Pallandu” to bless the Almighty. In one verse he refers to the big ‘utsavam’ taking place on the Thiruvonam asterism (Thiruvona Thiruvizha) and the Lord who incarnated in this star. Thiruvonam is the star of Lord Vishnu and can denote all Vishnu temples but Tirumala is the only big Divya Desa where the Brahmotsavam is conducted to climax with Theerthavari on Thiruvonam. It is appropriate to attribute this reference in Thirupallandu to Srivari Brahmotsavams.

Thirumazhisai Alwar in his “Nanmugan Thiruvandadi” portrays his pilgrimage to the holy hills. As he approached the base of the hills, the sounds of festivities on the summit reached him. The chanting of the Vedas by a big assembly, the chiming of musical instruments and the uproar of the crowd echoed across the hills. The Alwar describes the festivities on the occasion of Chakra Snamam on the hills wherein he saw Lord Brahma and Lord Rudra carrying huge umbrellas in the procession. The verse depicts the Brahmotsavams conducted centuries ago but is true of the whole show even today. The normally bright temple with its towering Raja Gopuram and glittering gold plated Ananda Nilaya Vimana is transformed into heaven on earth. The Lord appears decked in priceless precious jewellery and floral garlands made with an array of flowers. The whole town is decorated with artistic lighting, rangoli and festoons depicting a unique significance of the festival.

The Service of Sri Ramanuja

While witnessing the present day form of the Brahmotsavam, the very important Kainkaryam of devout kings, queens and Acharyas like Bhagavad Ramanuja should be recalled. In their days organizing such a big event on the Hills was not an easy task. Sri Ramanuja established the Periya Jeer Mutt to supervise all the worship and the Agamic rites. He also widened the streets around the temple to facilitate the ‘Vahana Sevas’. The town of Tirupati at the base was created by him with a big settlement of scholars to serve the Lord in many ways.



Description of Srivari Brahmotsavam :

Bhoomi puja, Mritsangraham and soaking of nine grains in new pots are all part of the Ankurarpanam. The day after Ankurarpanam on Chitra asterism, the Garuda Dwajam- the ceremonial flag is hoisted amid chanting of the Garuda Mantram invoking the Periya Thiruvadi in an impressive ceremony. Ceremonial invites are issued to all devatas, the protectors of eight directions and all devotees to attend the festival and an offering ‘Pongal’ is made. Lord Malayappa Swami with Sridevi and Bhudevi goes in procession in the Tiruchi Vahanam decked in grand attire, garlands and jewellery. This marks the auspicious beginning of the Utsavam.

Pedda Sesha Vahanam : The first ‘Vahana kainkaryam’ is the special privilege of Adisesha the foremost among the servants of the Lord. The Lord on the Pedda Sesha Vahanam (Seven-headed Sesha) gives us a demonstration of the ‘Sesha-Seshi’ bhavam. Lord Sriman Narayana is the sovereign Almighty and all the Jivas are servants of the Lord. Self-realization is essentially

In the Kanya month Hastham asterism, the ‘Ankurarpanam’ and the procession of Viswaksena, (the Senapathi) the commander-in-chief of the celestial forces is conducted. Viswaksena rides around the four ‘mada veedhis’ (main streets around the temple) and drives away all demonic forces and ensures that all is well.

the awareness of our ‘Seshatwa’ and the desire to serve the master at all times, states and places is the result of this realization. Nammalwar’s verse sums up this precisely. Adisesha sets an example by transforming himself to serve the Lord as an Umbrella when the Lord moves, a ‘Throne’ when the Lord is seated, as his ‘Padukas’ when the master walks, as a delightful soft luxurious ‘Bed’ when he reclines. The gems in his thousand heads lights up the chamber and Sesha becomes a silky spread and cushion to the divine couple. In the ‘avtaras’ as Rama, Krishna He incarnated with the Lord as Lakshmana and Balarama following him like a shadow serving Him in all capacities. In the Pedda Sesha Vahanam, Malayappa Swami rides with His two consorts to bless all devotees.

Chinna Sesha Vahanam : This ‘vahana seva’ is conducted on the second day morning. The morning session is special as the whole place glows in the sun light. Sesha Vahanam is special as the sacred hill itself is believed to be a manifestation of Sesha as it is known as 'Seshachalam'. Lord Malayappa Swamy is dressed as young Krishna with His magical flute. He blows away all the sorrows of His devotees and confers all blessings by his gracious glance on them.

Hamsa Vahanam : This Vahana Seva is conducted on the second day night. Lord Malayappa Swamy appears as goddess Saraswathi on a Hamsa (Swan) carrying a ‘veena.’ Darshan of this seva blesses us with the invaluable wealth of education. It also gives us discriminating ability to focus on the highest pursuit of attaining the Paramatma. The Hamsa bird is said to have the ability to separate milk and water when they are mixed together. The Lord as Saraswathi in the Hamsa Vahanam endows us with the wisdom to identify the higher goals of life and to reject mundane pursuits.

Simha Vahanam : This ‘Vahana Seva’ is conducted on the third day morning. Lord Malayappa Swamy rides on Simha Vahanam. The king of the celestials Devarajan rides on the king of beasts, the Lion. It reminds us of the Almighty as Raghava

Simham, Yadava Simham, Nara Simham. It also assures us that the Almighty will tear apart demonic forces to protect the virtuous.

Muthyapu Pandiri Vahanam : This ‘Vahana Seva’ is conducted on the third day night. Lord Malayappa Swamy appears in a chariot decorated with pearls like the stars dazzling in a dark sky. It reminds us that the mind should be like a pearl – pure, white, cool and peaceful. The Lord is presented as Lord Krishna killing the demon bird Bakasura.

Kalpavriksha Vahanam : This ‘Vahana Seva’ is conducted on the fourth day morning. This celestial wish fulfilling tree appeared along with the goddess Sri Mahalakshmi from the Milky Ocean when it was churned to secure ‘Amrita’. It is said to be evergreen in all seasons. But Lord Srinivasa riding under it grants all wishes not only material but also the highest goal of ‘Moksha.’ He came down to this world in ‘Archa’ ever ready to bless us.

Sarva Bhupala Vahanam : On the fourth night of the Brahmotsavam, Lord Sri Malayappa Swamy accompanied by His two consorts Sri Devi and Bhoomi Devi gives a grand ‘darshan’ in a glittering gold ‘mandapam.’ The Lord, the Sovereign Ruler of the Universe, gives ‘darshan’ with the eight Dikpalakas, the Navagrahas and all Devatas worshipping at His feet. The Lord is decked up in ‘Kaaliya Mardhanam’ pose.

Pallaki Vahanam (Mohini Avataram) : This ‘seva’ is conducted on the fifth day morning. The Lord rides in a richly decorated palanquin as Jagan Mohini – the captivating damsel. This form was assumed by Him to snatch the pot of ‘Amrita’ and fool the demons. Lord Malayappa Swamy enchants us with all the ornaments that are special to the divine mother. The little Krishna with a pot of butter accompanies this ‘Pallaki’ in a separate ‘vahanam.’ This ‘vahanam’ alone starts from the temple instead of the Vahana Mandapam. Worshipping the Lord in this form destroys our arrogance and makes us humble.

Garuda Vahanam : This ‘vahana seva’ is conducted on the fifth day night. Garudotsavam is considered to be the most significant in all Vishnu temples as Garuda known as ‘Periya Thiruvadi’ is the Lord’s principal ‘vahana.’ He is Vedatma, Veda Swaroopi and shows that the Lord riding on him is the Paratatva hailed by the Vedas. On this special Utsava, Lord Malayappa is decked with all the ornaments that usually adorn the Moolamoorthy Venkateswara- the Sahasranama Mala, Makara Kanti, Lakshmi Haram, etc., and appears identically alike. Godadevi’s garland is brought with big fanfare from Srivilliputhur.

The vision of the Lord on the golden Garuda, the security, the crowds has to be seen to believe it.

Hanumantha Vahanam : This ‘vahana seva’ is conducted on the sixth day morning. The Lord assumes the form of Lord Kodanda Rama to ride on Lord Hanuman – the ‘Siriya Thiruvadi’. His devotion to the Lord is the message to us. This ‘vahanam’ has a special significance at Tirumala as Lord Anjaneya’s mother Anjana Devi did penance on this Hill and one of the seven peaks



is named as Anjanadri in her memory. The ‘vahana seva’ reminds us that Lord Sriman Narayana who incarnated as Lord Rama in the Treta Yugam, as Lord Krishna in the Dwapara Yuga has appeared as Lord Venkateswara in the Kali Yuga.

Gaja Vahanam : This ‘vahanam’ is conducted on the sixth day night. Lord Malayappa mounts the elephant- the symbol of royalty, wealth and power. It portrays the Lord as the Protector of Gajendra and assures us that He will rush to dispel all our troubles.

Surya Prabha Vahanam : This ‘vahanam’ is conducted on the seventh day morning. Lord Malayappa Swami adorned with Panchayudam, Vajrakavacham and red garlands appears on Lord Surya, the ‘Prathyaksha Daivam’ who is the source of all light, energy and life on the earth. He is hailed as Lord Surya Narayana. The grand darshan of the Lord in this Vahanam grants relief from all kinds of diseases and poverty and blesses us with good health and wealth.

Chandra Prabha Vahanam : This ‘vahanam’ is conducted on the seventh day night. The Vedas declare that the Moon- the cool, radiant, charming, heavenly object was born from the mind of the Paramatma. Hence the Moon symbolizes the mind in astrology. Worshipping the Lord in this ‘vahana’ gives us peace of mind and happiness.

Radhotsavam : Radhotsavam (Thiru Ther) is conducted on the eighth day morning. The day of the Thiru Ther is indeed a very auspicious day. Lord Malayappa Swamy appears with His two consorts on the richly decorated gigantic wooden chariot. The grand ‘darshan’ of the Lord assures freedom from the cycle of birth and death to all who worship Him in the chariot. The chariot stands for the human body, the brain is the charioteer, the mind the reins and the senses are the horses. We must seat the Lord within us and control the mind and senses and direct them in the path of ‘dharma’ to attain liberation. The entire Hill fills up with devotees eager to pull the ropes of the chariot.

Aswa Vahanam : This ‘vahanam’ is conducted on the eighth day night. The Lord rides the Aswa Vahanam, attired like a warrior sporting a regal head-gear carrying a sword and shield. In the last of the Dasavatharam, the Almighty as Lord Kalki, is predicted to come on a horse to destroy ‘adharma.’ The horse is a symbol of speed and is an significant part of the army.

Chakra Snanam : Chakra Snanam (Theerthavari) is performed on the ninth day morning. Sri Malayappa Swami with Sridevi and Bhudevi arrives on the west side of Varaha Pushkarini in the Tiruchi Vahanam. An elaborate Thirumanjanam (Abhishekam) is performed to the Lord, his consorts and Sudharsana Chakra

(Chakrathalwar) amid vedic chants and at the appointed auspicious hour the Chakra is dipped into the waters of the Pushkarini. All the assembled devotees take a holy plunge and are blessed by the Lord. This Theerthavari always falls on the day of Sravanam asterism. The Lord’s sacred descent to the earth is commemorated with an elaborate nine-day festival which ends with the lowering of the Garuda Dwajam.

Throughout the ‘utsavam’ on all days, the entire temple, the Mada Veedhis, the Vahana Mandapam, the Swamy Pushkarini are decorated with tons of flowers and festive lights. The lighting almost transforms night into day that the ‘vahanas’ in the night appear much more radiant and dazzling in the dark. Every day the Lord listens to the chanting of the Vedas and Dravida Vedas (Divya Prabhandas) with Tirumalai Kelviappan Pedda Jeeyar and Chinna Jeeyar Swamies at the forefront leading the scholars. Eminent musicians are brought to play ‘nadhaswaram’, clarionet, drums and devotees sing and dance in large groups before the Lord expressing their joy. The procession with the Brahma Radham in the front comprises of decked up elephants, horses and oxen. Many groups of devotees register with the TTD to participate in the ‘Srivari Seva’ activities in various capacities. With boundless enthusiasm and devotion they dance, sing and chant the holy names of the Lord in his presence. Huge quantities of divine ‘prasadams’ are offered to the Lord and distributed to the devotees. The quantities food items prepared at the Free Annadanam Complex are truly gigantic which is appropriate considering that the Lord of the Seven Hills was described as ‘Ulagam unda peruvayan’ by Nammalwar. Ancient, priceless exotic jewellery and many new additions like diamond crowns are worn by the Lord during the ‘utsavam’.

Let us pray to Lord Venkateswara for the peaceful and successful conduct of Brahmotsavams this year. May Lord Venkateswara bless His devotees with good health, wealth, peace and eternal bliss!

*Sriyah Kaanthaya Kalyana Nidhaye Nidhayerthinaam
Sri Venkata Nivaasaaya Srinivaasaaya Mangalam*



'Gosamrakshana', or the preservation of cows, has always been a significant activity for the Tirumala Tirupati Devasthanams.

It has been an ancient practice for the Hindus to donate cows to temples to facilitate 'Go Puja' and also to meet the temple's requirements. Devotees visiting Sri Venkateswara temple also followed the practice since time immemorial as a form of fulfillment of vow.

'Sri Venkateswara Gosamrakshanasala', the livestock-related arm of the TTD functioned from various premises during varying time periods, viz., near Govindaraja Swamy temple, DPW Stores at Alipiri, and Mahati Auditorium in Tirupati, before moving over to the present location on Thummalagunta Road near Tirupati, A.P.

Go Puja Before Pilgrimage

Branches have been established at Palamaner and Bhakarapet to take up localised activities, while a 'Gajasala' is functioning at Tiruchanur to serve the needs of Sri Padmavati Ammavari temple. The Tirumala Goshala has also been strengthened and additional animals deployed over time. Recently, Sri Venkateswara 'Saptha Gopradakshinasala' was opened at Alipiri to facilitate the devotees to perform 'Go Puja' before embarking on their holy pilgrimage to Tirumala.

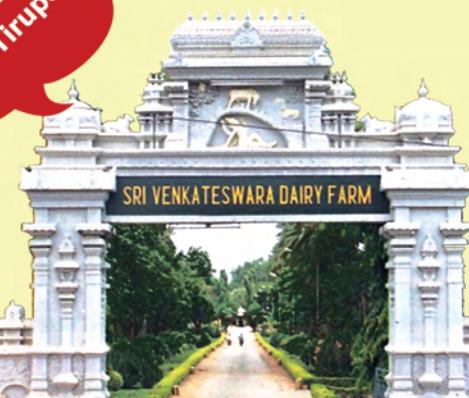


Tirumala Tirupati Devasthanams In the Service of **'GOMATHA'**

- Sri Atthi Rangarajan



Saptha
Gopradakshinasala
at Alipiri



SEPTEMBER, 2023 | SAPTHAGIRI

Two Activities Related to Cow

The TTD is committed to its avowed policy of encouraging native cow breeds and revive the traditional varieties, some of which are on the verge of extinction. There are two activities related to cow. On one hand, the TTD accepts cows as donation from the devotees and on the other, cows are also distributed free of cost to farmers and temples on request.

Donation of Cows

There is a stipulated process for accepting cows as donation. Donors or cattle-rearers willing to donate their cows to the TTD will have to visit their local veterinarian, get a brucellosis test conducted on the animal to certify its health condition. Upon getting a negative result, the devotee will have to take prior appointment from the dairy farm by contacting the TTD's call centre 0877-2277777 and then physically bring the animal to the dairy farm compound. Donation of hybrid, HF and jersey animals are not accepted.

For Cow-based Agriculture

The other stream of cow-based activity is distribution to the needy, which has gained prominence in the recent past. For promoting cow-based agriculture, the TTD has made a tripartite agreement with AP MARK FED and Rythu Sadhikarika Samstha (RSS) to encourage farmers to grow crops in a natural way, i.e., by using cow dung and cow urine as manure. Farmers interested in procuring cows or bulls from the TTD will have to apply to the RSS, which will send its representatives to consult farmers, identify their needs and select the beneficiaries as per the eligibility criteria.



SRI VENKATESWARA SAPTHA GO PRADAKSHINA MANDIRAM

Alipiri, the foot of Tirumala hills, has a new landmark for cow worship, which is called 'Sri Venkateswara Saptha Go Pradakshina Mandiram'. The idea behind the TTD coming up with the concept is to let the pilgrims do 'Pradakshana' to cows and calves. The complex also has a temple with the deity of Sri Venugopala Swamy, where Puja will be offered every day. Another major attraction here is a 'Go Thulabaram', which is similar to the one used by pilgrims to weigh products against their own weight, to be donated as part of fulfilment of their vow. The difference in this case is that the products donated to the temple are weighed against the weight of a cow.



'Gudiko Gomatha'

Under the flagship scheme 'Gudiko Gomatha', the TTD donates a cow and a calf to a local temple that has the basic infrastructure and funds for maintenance. After the officials visit the temples and inspect the facility, the cow and the calf are safely transported in the TTD's truck to the temple.

Nitya Go Puja in all TTD Temples

The idea behind distributing cow and a calf to rural temples is to promote the culture of 'Go Puja' among the public. As in the past, the villagers can once again make it a habit to pray to the cow before leaving for work. Similarly, the milk and curd generated can be used as 'Naivedyam' at the temple. The TTD has already placed a cow and calf to perform 'Nitya Go Puja' at its Tirumala temple, Tiruchanur temple, Sri Govindaraja Swamy temple, Kapila Theertham temple, Sri Kodandarama Swamy temple and Sri Kalyana Venkateswara temple at Srinivasa Mangapuram.

The interesting point is that the TTD distributes non-milch cattle to the farmers, i.e., the cows that have stopped yielding milk. This is done to send the message to the society that a cow, even if it loses its milk yielding capacity, is still useful for its dung and urine to preserve soil fertility. People who view the cow only as a source of revenue through milk will have to understand that it can serve the farmer, his family, the soil and the entire environment till its last breath. Similarly, native bulls are given to farmers for ploughing the soil in a traditional manner.

Products with Natural Farming in Tirumala Temple Kitchen

There is an inherent advantage in using native cow or bull in agriculture. In order to encourage 'Go Adhartha Vyavasayam', the TTD offers top priority to procuring such naturally-grown products from such certified farmers. Products such as rice, sugar, jaggery, turmeric, dal etc., grown under natural farming methods, are procured by the TTD at a premium rate compared to the market price of products grown in normal method with chemical fertilisers. These products are used in temple kitchen to be offered to Lord Venkateswara as 'Prasadam' made of pristine and unadulterated food grains. The ultimate goal is to reintroduce the natural farming method to the farmers and make the world free from chemical residue.

The TTD donates all forms of healthy cows to farmers and provides shelter to the aged, infirm and injured cows. It not only offers the cows in its dairy farm as donation to the deserving farmers, but also those housed in other financially-stressed Goshalas. In a way, the TTD has volunteered to augment the supply of cattle from fellow



Goshalas in order to meet the rising demand from the enthusiastic farmers.

Wherever the native cow, a symbol of prosperity, is worshipped and cared for, it is considered paradise on earth. The endeavour of the TTD is to convert every village into a paradise by distributing the cows to the farmers.





SRI VENKATESWARA GOSAMRAKSHANA TRUST

Sri Venkateswara Gosamrakshana Trust is yet another forum that plays a very important role in protection of cows, which is of paramount importance in Hindu Dharma. The TTD has established a dairy farm called 'Sri Venkateswara Gosamrakshanasala' in Tirupati in the year 1956 and formed the trust in 2002 to meet its needs. Devotees can also help in the protection and propagation of endangered varieties of native cows such as Gir, Sahiwal, Kankrej, Ongole and Punganur, as TTD management has taken up the massive responsibility with the contribution received by this trust.

Privileges to Donors : Donors donating to this trust between Rs.1 lakh and Rs.5 lakh will be allowed for Darshan through 'Supatham' for one day in a year (subject to availability) for their family of five persons. They will also get free accommodation for five persons or VIP accommodation on payment basis once in a year. These privileges will be extended during the life time of the donor in case of individuals or for 20 years, in case of firms, companies and joint donors.

Those donating an amount between Rs.5 lakh and Rs.10 lakh will get Darshan through 'Supatham' for three days in a year (subject to availability) for five members of their family. Free accommodation

will be provided for three days or VIP accommodation on payment basis.

Donors donating an amount between Rs.10 lakh and Rs.1 crore will be provided break darshan for three days in a year (subject to availability) for their family of five persons. They will be provided accommodation for three times in a year at any room with tariff value of Rs.500.

Those donating Rs.1 crore and above will get VIP break Darshan for three days a year free of cost for their family of five persons. This apart, the donor's family will also be provided Suprabhatha Seva for any three days other than the VIP break day.

Address : Cheque / DD in favour of
The Executive Officer, TTD, Tirupati

Addressed to : The Deputy Executive Officer (Donor Cell),
Centralized Donor Management Cell,
Adiseshu Rest House,
Besides Addl. Executive Officer
Camp Office, Tirumala
Ph: 0877-2263472

For Further Details Please Contact
Phone No. 0877-2277777, 2233333
Website : www.tirumala.org



Significance of **PARIVATTAM** in Tirumala Temple

- Sri T.K. Krishnaswami Thathacharya

The tradition of tying a piece of cloth around the forehead during important festivals is known as Parivattam. This is an ancient custom in almost all the temples in South India, yet this custom has more importance in the temple of Lord Venkateswara. A piece of cloth torn from the worn dress of the Lord (half metre) is used for this purpose.

In our temple, this custom is invariably followed on all the occasions during Asthanams like Sravana Asthanam, Rohini Asthanam, Punarvasu Asthanam, Deepavali Asthanam, Ugadi Asthanam, Anivara Asthanam and Adhyanotsavam Asthanam. The purpose of tying the parivattam is to recognise the service rendered by an individual from time to time in the service of the Lord. There are names for the occasions called as Dharmakartha Parivattam (jeeyar Parivattam), Circar parivattam (E.O. or his representative). There is Ubhaya parivattam (Donors) is also in practice during the Utsavams and Asthanam. In the ancient days, the Temple administration was under the supervision of the kings or





During Brahmotsavam, after the vahanam procession was over, Sri Malayappaswami will be taken to the Ranganayaka Mandapam for Asthanam during all the brahmotsavam days in the morning and night. At that time, there will be Ashthanam in which Jeeyangars and the sarkar have 'Parivattams'. Another important feature is even the moola virat (main deity) Lord Venkateswara will have parivattam on His Gem studded crown during 'Anivara Asthanam, Deepavali Asthanam, Ugadi Asthanam' etc.

chieftains or local philanthropists or wealthy people who have taken care of the temples. The kings used to give lands, jewels, and also construct big temples. In return to their services the temple administration used to give them parivattam honours offering silk cloth worn by God called 'Seshavastram' and garlanding them. This custom is followed even to-day as a mark of custom in 'Srivari' temple for very important persons.

During Adhyanotsavam, (Vedam & Prabandham) the Deekshitas (Archakas), Jeeyars, Ekangis and Acharyapurushas were also ubhayadars (donors) for each day and receive parivattam honors. Even others connected with the temple like Golla, Annamaiah family members, etc. also contribute their mite during Adhyayanotsavam ubhayam and receive honors. It is well known that the temples are the centres of socio-economic, religious and secular in nature treating all equal before God. Adhyayanotsavam at Tirumala will be for 23 days and for each day, there are ubhayadars and in Sri Govindarajaswamivari temple 21 days and there are also ubhayadars belonging to all sections of society irrespective of caste and status.

Parivattam honours are an exclusive opportunity to those attached to the temple of Lord Srinivasa. The Lord recognises all and treats all to participate in all utsavams or Asthanams so that the ubhayadars feel proud that they are the servants of Lord Srinivasa and He is their mainstay.

Sakrut Sevaya Nitya Sevaa Phalatvam I
Prayaccha Prayaccha Probhovenkatesa II

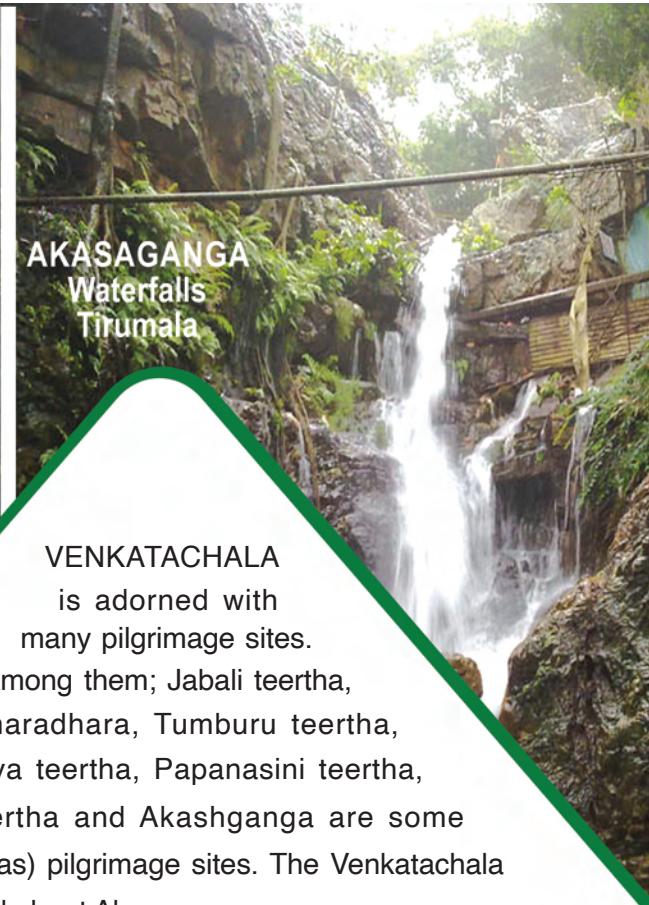


**Festivals and Rituals
in OCTOBER 2023**

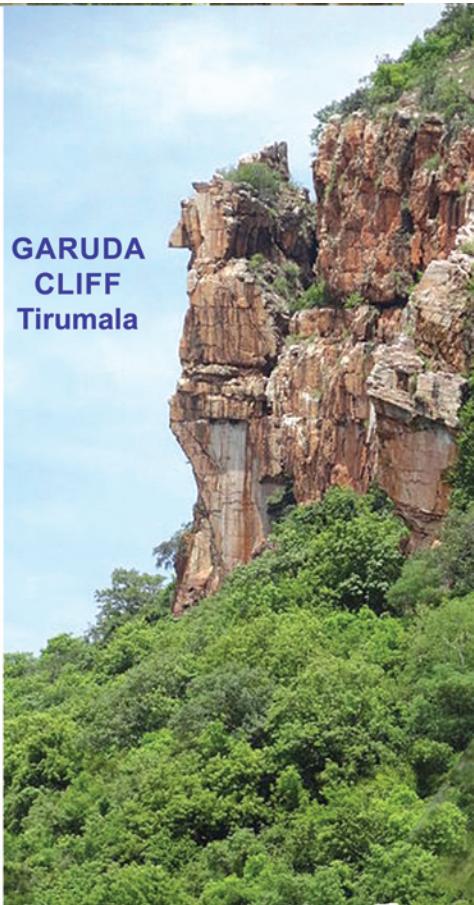
02	Mahatma Gandhi Jayanti
14	Mahalaya Amavasya
15-23	Tirumala Sri Venkateswara Swamivari Navarathri Brahmotsavams
15-23	Tiruchanur Sri Padmavati Ammavari Navaratri Utsavams
19	Tirumala Srivari Garudaseva
20	Saraswati Pooja
22	Durgashtami
23	Vijayadasami
31	Atla Tadde



**MALVADIGUNDAM
Waterfalls
Tirumala**



**AKASAGANGA
Waterfalls
Tirumala**



**GARUDA
CLIFF
Tirumala**

VENKATACHALA

is adorned with
many pilgrimage sites.

Among them; Jabali teertha,
Kumaradhara, Tumburu teertha,
Pandava teertha, Papanasini teertha,
Kapila teertha and Akashganga are some
important (teerthas) pilgrimage sites. The Venkatachala
Mahatmyam said about Akashganga:

*Agnivahasthite bhanau chitranyakshyatrasyam
Purnimakhye teethau punye pratahakale tathei vacha ||
Akasagangasariti snato mokshyamavapnuyat ||*

(Venkatachala Mahatmyam - 2.1.66)

Venkatachala mountain looks like a 'Seshanaga'. Therefore
Sri Ramanujacharya has given special respect to this
mountain and has addressed it as 'Seshavatar'.

Even the Garudadri mountain has the
same shape as 'Garuda'. Seeing all
these amazing natural
wonders, one can
feel blessed.

**Nature in the
VENKATACHALA MAHATYAM**

- Dr. Bharat Bhushan Rath

The world is full of diverse natural wonders. If Nature is safe, the world itself will be safe. Nature is our mother. We are born in its bosom. Nature sustains us and makes this world beautiful. The Gita says that Nature exists from times immemorial. From that Nature, the living being is born and again dissolves into Nature. So it is said:

*prakritim purusham chaiva
vidhy anadi ubhav api
vikaransh cha gunansh chaiva
vidhi prakriti-sambhavan II*

- The Gita - 13/20

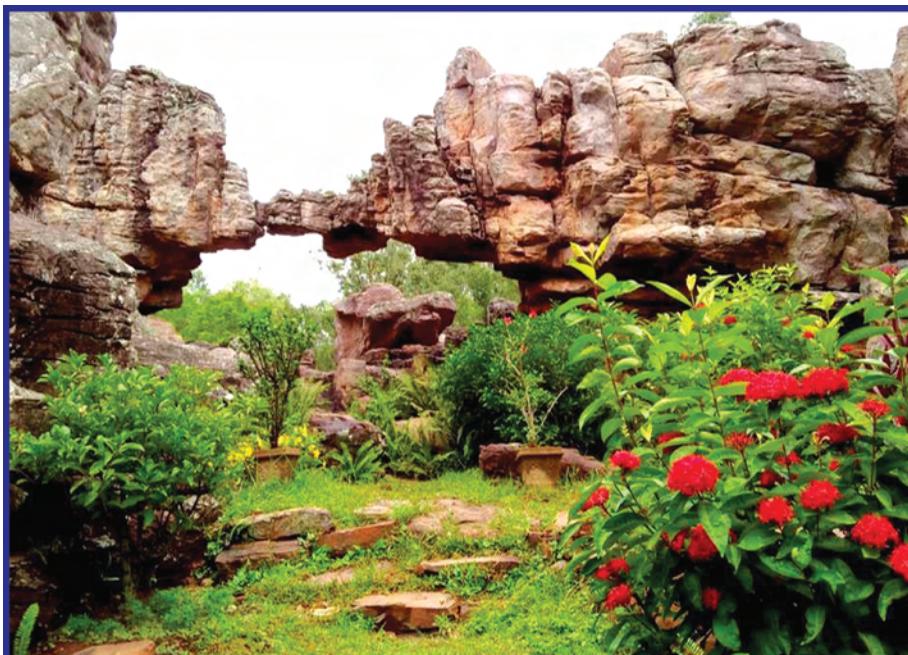
It means *prakriti* (material nature) and *purush* (the individual soul) are both significant in Nature. All transformations of the body and the modes of Nature are produced by material energy.

Nature is no longer in safe hands of the human beings. Although trees, plants, hills, rivers protect Nature, man is not reciprocating, rather, causing damage to ecological balance. Natural principle and balance need to be maintained by humans. It is a common sight that trees and forests are being destroyed day by day by human beings.

Owing to the destruction of forests, the wild animals of the forest are becoming extinct. Vast forests are turning into human habitations. Owing to the rapid growth of population and modernisation nature's abundant resources are fast depleted. One should be careful in protecting the Nature.

Pancha Bhutas

By Nature we specially mean the earth, water, fire, air and sky. This is explained by the scriptures as the '*Pancha Bhutas*'. Everything in the world begins with these '*Pancha Bhutas*' and dissolves into the same. At present, the **earth**'s burden is becoming heavier because of gigantic buildings. The **water** level is decreasing and the lack of rainfall is causing turmoil all over. The water of a holy river like the Ganges has become impure by the density of population. The sacred **fire** which was used in the Yajna in ancient times has become a dream nowadays. **Air** pollution has increased and as a result many types of diseases and mortality are caused in the world. Scientists have been predicting for years that there is a hole in the ozone layer in the



SILA THORANAM

It is located 1 km. away from Sri Vari Temple. Sila Thoranam is a natural phenomena. It is roughly 15' high and 25' wide in structure. It was formed approx. 150 crores years ago due to severe flow of water as per the Research Scholars. There are only three such natural formations available in the World. They are Rainbow arch in Utah - USA, Cut-through in Britan and Sila Thoranam in Tirumala - India.

sky. In this way the “*Pancha Bhutas*” are polluted by the aggressive intervention of humans.

In a unified voice, all scientists are striving for environmental protection. All have sought the calm and orderly way of life of the Vedic age. The world is searching the beauty of the deep forests and the pure water of the rivers nowadays.

In such a situation, the greatness of Lord Venkateswara seems very relevant to us. The auspicious location of the Lord, His daily ritual, principles and Seva teach us how important it is to protect Nature in the world.

Lord Venkateswara preached the teachings of the ‘rishis’ in the direction of Nature protection since the Vedic times. In the Vedas, there are special thoughts and teachings for the protection of Nature.

The mantra is:

*om dyauh santir antariksam santih
prthivi santir apah santir osadhayah santih
vanaspatayah santir visvedevah
santir brahma santih
sarvam santih santir eva santih sa ma santir edhi
om santih santih santih.*

- Yajurveda - 36.17

Swami Abhedananda of Ramakrishna Vedanta Math says: Om! May peace radiate there in the whole sky as well as in the vast ethereal space everywhere! May peace reign all over this earth, in water and in all herbs, trees and creepers! May peace flow over the whole universe! May peace be in the Whole Universe! May there be peace always, in all! Om! Peace! Peace! Peace!

Respecting the Vedic mantra, all the ‘*khetras*’ teach us to protect Nature every moment. Not only in the scriptures but also in all the ‘*leelas*’ of Lord Venkateswara, the teaching of Nature conservation is evident. In Venkatachala Mahatmyam it is said that:

Sri Venkatachala Mahatmyam – 1.2

Lord Sri Venkateswara resides in *Venkatachalam*. This proves that Lord Venkateswara is a mountain lover. The *Venkatachalamahatmya* says that before the beginning of creation, the whole world was water. At the beginning of *Kalpa*, Lord Vishnu was sleeping on the leaf of the banyan tree. Lord Vishnu was thinking about re-creation while sleeping on a leaf of the banyan tree. *Shastras* also call it the ‘*Yoganidra*’ of Lord Vishnu. Since there is a description of water and trees at the beginning of the world, there is evidence that Nature was created before the living world. Without Nature, the creation of living things is impossible. So it is said:

*punyam pabitramayusyam sarvamangalkarakam
varahakalpavrittantam seshachalsamasryam
pura hi sagareih sarveirekibhute mahijale ||
kalpadau bhagavan
vishnurbatapatrasamasryaha
maharlokam samasritya stheetam cha
jalasamplavam ||
vichintya yugasahasram jalavasthanmadhutam
yathapurvam jagatsrastumyudyuktha
sarvasaktimanll*

- Sri Venkatachala Mahatmyam – 1.13-16

Lord Vishnu in the form of “*Sweta Varaha*” saved the Earth which was submerged in the deep waters of the sea. Later, Lord Vishnu chose “*Seshachal*” as His abode. There are seven mountains in this ‘*khetra*.’ The seven mountains on which the Lord resided were filled with different trees. Among them are *Champa*, *Ashoka*, *Sandalwood* and *Devadru* trees which are especially visible. These mountains are covered with different birds like swans, cuckoos and parrots.

Flowers like *champa*, *malli*, and *malati* are the ornaments of these mountains. Wild animals like elephants, lions and tigers live in the dense forest. The beauty of the mountains was like 'Seshanaga' and was very divine. There were many streams and beautiful places here. So it is said:

*aprakrutamameyam cha sarvaratnamayam
girim hiranmayamahasarungam
panchopanishadatmakam ||
punnagachampakasokatalahintalsobhitam
suradrumamayukhairbrukhairaneihi
kanchanrupakeihi ||
sobhitam pakshisangheischa
sukakokilahansakeihi
sravananandajanaka
madhuralapasmabhrameihid ||
mallikamalitibhisichanandyavartadibhistatha
latabhihi puspitagrabhividivyasourabhasalibhihi ||
simhasardulamatangasarabhakrodavanareihi
sobhitam kinnaribhisicha gayatkinnarapanktibhihi ||
anekanirjharakirnam manasahaldakarakam |*

- Sri Venkatachala Mahatmyam – 2.11-17

There are many 'pushkarinis' in this mountain. Swami Pushkarini is one of them. Lord Srinivas resides in the southern part of Swami Pushkarini. He holds the Conch and Chakra. The scriptures describe Swami Pushkarini as Viraja Devi of Vaikuntha. So it is said:

*Tato jatu tate swamipuskarinyastu dakshine
Madhye vimanam padmakshyaha srinivasaha
paratparaha ||
Atistaddevodevopisankha chakra gadadharaha |*

Sri Venkatachala Mahatmyam – 2.26

*tatreste padmini kachitfullapankajsobhitaa
swamipuskarinityeva namataha prathita subha ||*

- Sri Venkatachala Mahatmyam – 6-13

Many such examples occur in the Venkatachalamahatmya that show the Nature and its importance with regard to 'Venkatachala Kshetra'. In this way, God gives advice by saying that the protection of forests, mountains and rivers is essential.

We know that four 'dhams' are famous in India. They are Sri Jagannath Dham at Puri in Odisha, Dwarka Dham at Dwarka in Gujarat, Badrinath Dham at Himalayas and Rameswar Dham at Rameswar. Adi Shankaracharya and many eminent saints visited all these places as pilgrims. These four places are charged with forest beauty. Jagannath Dham adorns the *Ekamra kanana* and the forest on the banks of the Bay of Bengal. It is called "mahodadhi" in Lord Jagannath culture. Dwarka Dham is established near "Erkar" forest. Badrinath Dham is located in the vast forest of the Himalayas. Rameshwar Dham is worshipped in the coastal forest of Rameshwar. One sees that every ancient temple and monastery tradition in India is adorned with beautiful natural surroundings like forests, rivers, hills and streams. Tirumala Kshetra is also bound by this same rule. Lord Venkateswara is worshipped in a dense forest environment. Even today, the natural beauty of the Venkatachala Kshetra attracts the world because of its natural scenic beauty. Among the many natural beauties of the world the Nature of Tirumala field captivates each and every viewer.

Let's come together to protect the beauty of 'Sri Venkatachala kshetra.' Let's decorate the world with a beautiful natural environment and make the world remain beautiful forever.



A small recap.... (Lord Sri Maha Vishnu has manifested himself on the earth in different forms in order to protect the good and punish the evil. In the Varaha incarnation, he retrieved the earth from the hands of Hiranyaksha who abducted her to the Underworld. In this context, Creator Brahma saluted him with cupped hands and prayed to him thus: “O Lord! If you stay back here in this form, it will be to the welfare of all the worlds.” Obliging his request, Sri Hari took a worth-seeing form of a white boar. Such Vishnu who is the cause of maintenance (sthiti) of the world lives in his abode of Vaikuntha, Aditya Mandala and the heaven, the abode of angels. Besides, he is also in Venkatadri bearing a discus in his hand, thus said Sage Suta.)

Continued from the previous issue....

The saints who were listening to Sage Suta asked him thus: “Hey Sage! Generally, there will be a name for a place. Yet, you referred to it variously as Sheshadri, Kridadri and Venkatadri at different times. So many names for one hill! How is it possible? It is really strange. We are eager to know what other names the hill has?”

“Certainly,” said Suta. The mountain on which Vishnu reincarnated as Varaha is named “Chintamani”. As it fulfils all the desires of the devotees, it has got the name ‘Chintamani’. It is also called: ‘Jnanadri’. Human beings means wise men. This wisdom is limited to only a few people. Many people have quest for knowledge. Nothing is equivalent to wisdom. Those who think of this hill or those who live on this hill attain full wisdom. That is why it is ‘Jnanadri’.

This hill also has the name of ‘Teerthachala.’ The word ‘teertha’ means that which redeems. The desires of those who bathe in this holy water and drink it will be fulfilled merely just because of their sankalpa (will). On this hill there is not merely one but many teerthas. That’s why, it is called ‘Teerthachala’. This hill has also another name, ‘Pushkara Shaila’. There are plenty of teerthas here on this hill for the desire-free saints to bathe, drink and worship without any worry. That’s why it has acquired this name.

‘Vrishabhaadri’ is another name for this hill. A giant by name Vrishabha used to harass the angels always. Here, he did penance. Hence, it is called ‘Vrishabhaadri’. ‘Kanakachalam’ is



6 Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM

(In Prose)

- Telugu Original by : Prof. K. Sarvothama Rao
- English by : Prof. M. Rajagopalachary

another name for this hill. There are many palaces on this hill with golden vessels (kalashas) on them. Angels used to be delighted at a glance of this. Hence, it is called ‘Kanakachalam’. ‘Narayananadri’ is another name for this hill. In the past, a brahmin by name Narayana chose this as the proper venue for his penance. Hence, this name.

As far as your question regarding the ‘Venkatadri’ is concerned, I would like to tell you that it has got this name because Garuda brought Kridadri from the Vaikuntha and settled it here. Another name of this hill is ‘Narasimha Girindram’. In order to prove Prahlada’s words right, Narasimha manifested here and killed Hiranyakashipu. Hence this name for the hill.

It has another interesting story. Anjana Devi performed penance here itself and gave birth to Hanuman. Coming to know of this, the angels named this hill ‘Anjanadri’ to highlight this fact. I’ll reveal another interesting strange fact. There’s a wealth of pig progeny here. Besides, Vishnu manifested here as Varaha and settled down here. As such it has got the name of ‘Varahadri’.

Once upon a time, a monkey by name Neela lived on this hill for many years. Hence, it got the name “Neela Gireendram”. All these are on one side. And what I am going to tell you is on another side. Listen to it carefully.

It is the abode of “Shree”. Sri Hari who fulfils the desires of all the people as they visit the Lord living on the hill. Hence, it is called “Srinivasa Parvata”.

Not only this. There is another name, ‘Anandachala’. With Lakshmi on his chest, Sri Narayana gives wealth to all those who desired resulting in their delight. Hence, it is called ‘Anandagiri’. As this place has acquired glory due to the settlement of Srisati on this place for ever, it is called ‘Srisadgiri’. As Srihari strolls here along with Lakshmi and others, it is distinct from other hills and has become ‘Kridachalam’. As Garuda brought Kridadri from the glorious Vaikuntha to this place, it is called ‘Garudadri’.

- The system of ‘Time Slot Sarva Darshan Token’ is being implemented in TTD in order to have the Darshan of Lord Venkateswara of Tirumala in the stipulated time.
- There is no need to wait in the Q-lines, Compartments for long hours.
- Devotees can get ‘Time Slot Sarva Darshan Token’ (SSD) Tokens (first-cum-first-basis) in Tirupati - At Vishnunivasam Opposite to Railway Station, Srinivasam, R.T.C. Bus stand, Sri Govindarajaswami Choultries behind the Railway Station in limited number.
- Devotees can get Divya Darshan Tokens (first-cum-first-basis) in Tirupati - At Bhu Devi Complex at Alipiri in limited number and at Srivari Mettu in limited number.
- Devotees possessing tokens can reach Narayanagiri gardens at stipulated time in Tirumala and enter the Complex for Swami Darshan.



NOTE

1. Limited tickets will be issued.
2. Devotees should come in person.
3. Aadhar card is mandatory.
4. There will be changes subject to availability.
5. For details log on to www.tirumala.org

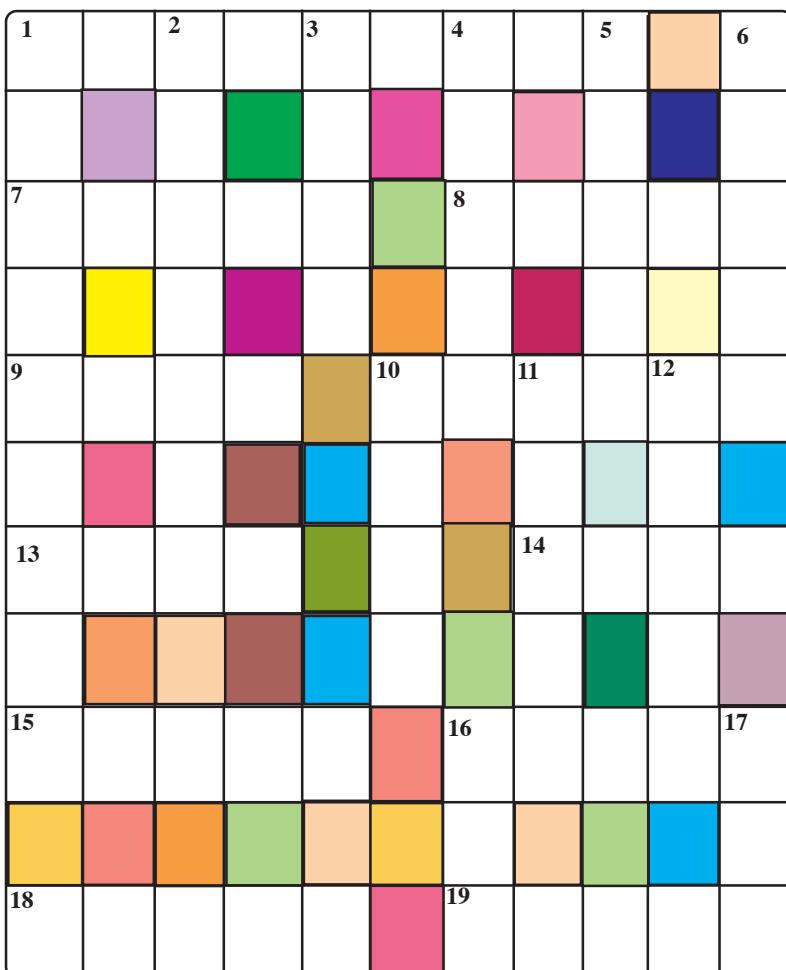
I'll inform you another example attested by epics. Listen to it. Srihari reclines on the Adi Sesha. Hence, this hill appears in the form of a serpent. They adumbrate each other. Hence, it has become 'Seshachala'. This hill is an abode of different dharmas. This is a holy hill that makes people fulfil dharma. Vrisha means dharma. Hence, it is called 'Vrishadri'. I'll inform you the ultimate purport of this. Listen! 'Vakaram' is the seed of ambrosia. It alleviates all miseries. It rewards us with wealth and desires. Due to these three reasons, it is called 'Venkatadri'.

Though I have related so many names of the hill, it is known by different names due to the change of Kalpa. It is not possible to measure the glory of this hill in terms of quantity. It is beyond the purview of Four-faced Brahma, six-faced Subrahmanya or even a thousand faced God to describe it. That is why, Shrimannarayana is residing on this hill-top and strolling in the north part of the hill alongwith Ramadevi in the forests, valleys and hill sides touching the sky.

As Soota revealed thus, Shounaka and others wanted to know further the magnificence of Srihari and his miracles.

(to be continued)

PUZZLE



Presented by
Sri T.S. Jagan Mohan

- 01. Son of Prahlada (9)
- 02. Parvathi (7)
- 03. Person or country with whom one is joined in Friendship (4)
- 04. Lord Vishnu (5)
- 05. Wife of Siva (Jumbled) (5)
- 06. Vidhartha (5)
- 10. Father of Janaka (4)
- 11. Amba (5)
- 12. Having a strong wish for something (5)
- 16. Child (3)
- 17. Sudarshana wheel (From down to up) (3)

DOWN

CLUES FOR PUZZLE

- 01. Father of Ravana (9)
- 07. Connected with Villages (5)
- 08. Smell (5)
- 09. Learn (4)
- 10. Paper listing what is discussed at a meeting (Jumbled) (6)
- 13. Dry (4)
- 14. Wild Anger (4)
- 15. Manmatha (5)
- 16. Arjuna (5)
- 18. Bheema (5)
- 19. Brahma (5)

ACROSS



TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI TEMPLES IN AND AROUND TIRUPATI

SRI GOVINDARAJASWAMI TEMPLE : This temple is situated at the foot of the Tirumala Hills. It is an ancient town associated with the Vaishnava preceptor, Sri Ramanuja. He founded Govindaraja Swamy temple in 1130 A.D. and started a small settlement round it and named it Tirupati. Sri Govindarajaswami Temple, is very near to Tirupati Railway Station. The Deity Sri Govindaraja is in a reclining pose. There are shrines of Sri Andal, Sri Parthasarathi and Sri Venkateswara in the Temple.

SRI KODANDARAMASWAMI TEMPLE : This Temple dedicated to Sri Rama is situated within a distance of about a kilometre from Tirupati railway station. The temple was built to commemorate the visit of Sri Rama, Lakshmana and Sita to Tirupati, while returning from Lanka. According to inscriptions, the temple was built by one Narasimha Mudahan for the benefit of Saluva Narasimha in sixteenth century.

SRI KAPILESWARASWAMI TEMPLE : This shrine for Lord Siva is located at about 3 kms from Tirupati town. As Kapila Maharshi installed the Sivalinga here, the deity is called Kapileswara and the Tirtham is known as 'Kapilatirtham'.

ALAMELUMANGAPURAM (TIRUCHANUR) : Tiruchanur, also known as Alamelumangapuram, located about 5 kms from Tirupati is also an ancient sacred place. The Temple of Sri Padmavathi Devi, the consort of Lord Venkateswara is situated in this place. It is said that the visit to Tirumala is fruitful only after a visit to Sri Padmavathi Devi Temple at Tiruchanur. Therefore, after visiting the temples at Tirumala and Tirupati, the pilgrims proceed to Tiruchanur to worship Goddess Padmavathi Devi. The sacred tank adjoining the Padmavathi Devi Temple is called Padma Sarovar. The legend is that the Goddess revealed Herself on a lotus in this sacred tank.

SRINIVASAMANGAPURAM : Srinivasa Mangapuram, a small village, is 12 kms. to the west of Tirupati. Legends say that Lord Venkateswara after his marriage with Padmavathi Devi stayed here for sometime before proceeding to Tirumala. The shrine was renovated by Tallapaka Chinna Tiruvengatanatha in the 16th century.

NARAYANAVANAM : Narayananam is a small town about 22 kms. south east of Tirupati. A shrine dedicated to Kalyana Venkateswara is located here. Puranas and legends proclaim that Lord Venkateswara married Padmavathi Devi, the daughter of Akasa Raja, at this hallowed place and that to commemorate this great event, Akasa Raja built the temple.

NAGALAPURAM : The sacred temple dedicated to Lord Veda Narayanaswamy is situated here. Nagalapuram is about 65 kms. south east of Tirupati. The sanctum sanctorum houses an image of the Matsyavatara form of Vishnu accompanied by Sri Devi and Bhu Devi on either side.

Sun worship is an important aspect at this temple. Every year in the month of March the rays of the Sun pass through the Gopuram entrance for three days and fall on the idol in the sanctum and this is considered as an act of adoration by the Sun.

APPALAYAGUNTA : The temple of Lord Prasanna Venkateswaraswami is located at Appalayagunta, 15 kms. from Tirupati. Festivals like Brahmotsavam and Teppotsavam are being celebrated on a grand scale. The idols of Goddess Padmavathi and Sri Andal are also seen in this ancient temple. The temple constructed by the Rajas of Karvetinagar consists of a shrine for Anjaneya. The imposing mammoth image of the wind-god is worshipped by devotees for relief from 'chronic diseases'.

KARVETINAGARAM : This temple, situated near Puttur at a distance of 58 kms. from Tirupati, is dedicated to Lord Venugopalaswami with Rukmini and Satyabhama. This was maintained by the Narayananam rulers in the olden days. It also houses a shrine with monolithic idols of Sita, Rama, Lakshmana and Anjaneya.

VAYALPADU : The ancient Temple dedicated to Lord Sri Rama is located here. Vayalpadu is about 100 kms. from Tirupati.

Devotees can visit all these places as part of your Tirumala journey and be blessed.

For details contact : 0877 - 2277777 & 2233333



Two Brahmotsavams in Tirumala this Year A Feast to the Eyes

Govinda! Govinda! Govinda!!

In Tirumala, many festivities, holy processions and pious celebrations are performed with great devotion throughout the year. Of these, the Brahmotsavams performed every year occupy a pride of place in the history of Tirumala.

Legend has it that the Lord Srinivasa who manifested in the holy Venkatachala urged Lord Brahma to perform festivities on a grand scale for the sake of the welfare of mankind. As Lord Brahma, following the instructions, started to conduct these festivities on a magnificent scale, these came to known as 'Brahmotsavams.'

According to the lunar calendar, an extra month comes every three years. On such occasions, it is customary to conduct 'Annual Brahmotsavam' in the month of Bhadrapada and another one in Ashvayuja during the Dasara celebrations, called 'Navaratri Brahmotsavam'. There is not much difference between the two Brahmotsavams. In the second one, there will not be Dhwajarohana and Dhwajavarohana. For the Chariot festival, in the first one Wooden Chariot is used whereas for the second, a Golden Chariot is used.

Because of the extra month this year, Annual Brahmotsavam will be performed from 18 to 26 September, 2023. Navaratri Brahmotsavam will be performed during 15-23 October, 2023. Let all devotees partake in the two Brahmotsavams and receive the blessings of Lord Srinivasa! Readers can watch the images related to vahanasevas in the centre pages.

TIRUMALA TIRUPATI DEVASTHANAMS

Tirumala
Sri Venkateswara Swamivari
Annual Brahmotsavams
From 18th to 26th September 2023



18-09-2023 Monday
Day : Dwajarohanam
Night : Peddaseshavahanam



19-09-2023 Tuesday
Day : Chinnaseshavahanam ... Night : Hamsavahanam



20-09-2023 Wednesday

Day : Simhavahanam ... Night : Muthyapupandiri vahanam



21-09-2023 Thursday
Day : Kalpavrukshavahanam



TIRUMALA TIRUPATI DEVASTHANAMS

Tirumala
Sri Venkateswara Swamivari
Annual Brahmotsavams
From 18th to 26th September 2023

22-09-2023

Friday

Night : Garudavahanam

21-09-2023 Thursday

Night : Sarvabhupala vahanam



23-09-2023 Saturday

Day : Hanumadvahanam

Night : Gajavahanam



24-09-2023 Sunday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam



TIRUMALA TIRUPATI DEVASTHANAMS



On 17.07.2023 Sri Malayappa Swamy along with His Consorts grace on Pushpa Pallaki (flower palanquin) on the occasion of Anivara Asthanam at Tirumala.



TTD E.O. Sri A.V. Dharma Reddy, I.D.E.S. offered sacred silk clothes to Sri Tanikesan Swamy, the chief deity of the famous Murugan temple in Tiruttani on the auspicious occasion of Adikrittika on 09.08.2023.



Sri Subrahmanya Swamy and Goddesses Sri Valli Devasena were offered Snapana Tirumanjanam on the occasion of Adi Krittika in Sri Kapileswara Swamy temple on 09.08.2023 in Tirupati.



Sri Y.V Subba Reddy, Ex-Chairman, TTD Trust Board along with TTD E.O. Sri A.V. Dharma Reddy, I.D.E.S. inaugurated 'Kaveri' Rest House in Tirumala on 27.07.2023.



Sri Y.V Subba Reddy, Ex-Chairman, TTD Trust Board along with TTD E.O. Sri A.V. Dharma Reddy, I.D.E.S. on 27.07.2023 inaugurated temporary accommodation of mobile containers on a trial basis for the benefit of devotees during the rush season at Tirumala.



The Special Chief Secretary to Government (Endowments) Sri Karikal Valavan was sworn in as an Ex-officio member of the TTD Trust Board in Tirumala on 01.08.2023. Thereafter he was presented with Photo frame of Swami and Ammavaru by the TTD E.O.



The A.P. C.S. Dr. K.S. Jawahar Reddy, I.A.S., along with TTD, Tirupati J.E.O. for Health and Education Smt. Sada Bhargavi, I.A.S. on 15.07.2023 visited the TTD-run S.V. Gosala and saw the calves produced through in-vitro fertilization and embryo transfer technology.



Sri Krishnadeva Raya was the outstanding emperor of Vijayanagara Samrajya (kingdom). Every one is proud of him and there are some who feel that merely uttering his name frees one from fear. He was born in a family which was devoted to the motherland. Though his subjects belonged to different areas and spoke different languages, he believed in 'dharma' and righteousness in dealing with his subjects.

As a warrior, Sri Krishnadeva Raya held high the flag of Indian culture and his court was ornamented by the greatest poets of his time. What gave him the much needed inner strength to be an indefatigable achiever in Indian history was his firm faith in the Divine. He visited innumerable temples including Srisailam to worship and make offerings. His 'ishta deivam' was Lord Venkateswara of Tirumala in whom he had an unwavering faith. We have records of his visits to this temple, accompanied by his wives Tirumala Devi and Chinna Devi, as also the royal offerings made to Lord Venkateswara.

In his book, *Krishnadeva Raya: The Great Poet-Emperor of Vijayanagara*, Sri G.S.P. Rao writes that the king made multiple

An Emperor's Devotion for LORD VENKATESWARA

- Smt. Prema Nandakumar



Sri Krishnadevaraya along with his queens
Tirumala Devi and Chinna Devi in Tirumala Temple

visits between 1513 and 1521, usually accompanied by his consorts. In 1513, during three visits, they offered 'Ratna kireetam', golden cups, sword and sheaths studded with precious stones to the 'Moolavar' and three crowns studded with precious stones to the 'utsavar,' gold ornaments and three villages. In 1514, they performed 'kanakabhishekam' to Lord Venkatesvara with 30,000 gold coins, and offered gold jewels and the village of Tallapaka. In 1515, a Prabhavali set with nine kinds of gems was offered. In 1517, they gave 30,000 'varahans' for gilding the 'vimana' of the shrine. Copper statues of Sri Krishnadeva Raya, Tirumala Devi and Chinna Devi were installed at the gate of the shrine.

In October 1518, the visit was to express the king's gratitude for blessing him with a male heir though there is no inscription recording the event. In February 1521, he offered 'pitambarams', nine types of gems and a cap decorated with pearls and rubies to Lord Venkateswara.

Abutting the main gate way i.e. inside the Mahadwaram, we can see three copper idols. In the center, the famous Vijayanagar Emperor Sri Krishnadevaraya along with his queens on either sides in the posture of saluting with folded hands. He had visited Tirumala Temple for 7 times and made huge donations to the temple.

Deeply devoted to Srivaishnavism, celebrated and explained by Sri Ramanuja, the emperor never missed performing daily ‘aradhana’ to his ‘ishta deivam’, Lord Venkateswara, even when he had to travel and engage himself in wars. The Nalayira Divya Prabandham verses by the Alvars seem to have influenced him deeply; particularly the verses on his ‘ishta devata’ in the Divya Prabandham became dear to his heart. They describe the Lord who has chosen the Venkata Hill as His residence. As a lover of poetry and beauty, the descriptions of Nature in Venkata Hill of Lord Venkateswara must have been a wonderful and restful change for him between the rigorous wars and the problems of ruling a huge kingdom.

In particular, the life-stories of two Alvars: Periyalvar (Vishnuchitta) and his foster daughter Goda Devi (Andal) seem to have gripped the emotions of Sri Krishnadeva Raya.

Andal, the foster-child of Periyalvar, loved the Lord and wrote poems addressed to Him and was firm in her conviction that she would not live if anyone wished her to marry an ordinary mortal. She addresses the Lord in many verses and even sends clouds and birds to Him along with her messages:

*“O clouds that have risen above
After taking the waters from below!
You will be pouring them on Venkateswara
And so tell him of my woe. He is the hero
Who gained land from Mahabali with ease
Has now made me wither like the woodapple
Rendered empty by flies. Please tell him
Of my wilting condition.” (Nachiyar Tirumoli, 8-6)*

Such deep devotion for the Alvars, particularly Periyalvar and Andal, and constantly thinking of them with deep devotion must have had a soothing effect on the king who was quite often in the blood-soaked war-zones

in Karnataka, Andhra and Kalinga. Once when the King was going towards Kalinga to wage a war, he happened to spend an Ekadasi night at the temple of Andhra Vishnu at Srikakulam near Vijayawada. That night he had a vision of the Lord of the temple who commanded him to write an epic poem on Goda Devi who married Sri Ranganatha and merged in Him. The Andhra Vishnu also advised the king to dedicate the epic to Lord Venkateswara as the Lord who resides in Tirumala is Sri Krishnadeva Raya’s ‘ishta deivam.’ It is significant that the only epic poem on Andal’s life and wedding with Sri Ranganatha is dedicated to Lord Venkateswara.

Amukta Malyada gave Sri Krishnadeva Raya a welcome opportunity to hail his ‘ishta deivam’ at the opening of each of the ten ‘aswasas’ in the work. Here is the celebrated opening verse:

*“The pendant of Lakshmi’s necklace reflects Him;
She is seen in the lovely Kaustubha gem.
Their loving presence within
Is now imaged outside, as it were,
Shining through the divine bodies crystal-pure.
To this Venkateswara, I bow in devotion.”*

The first ‘aswasa’ has also the following deal with Periyalvar’s life of dedication in Srivillipputturai and his devoted service to pilgrims who came to worship Lord Vatapatrasayi. As with other ‘aswasas’, the fourth ‘aswasa’ also has a lovely prayer to Lord Venkateswara:

*“Lord on whose chest resides Lakshmi!
One whose flute-play attracts the cows!
One who got back the ear-rings
That had been stolen by Narakasura!
Venkateswara who resides on the Vrishabha hill.”*

Periyalvar’s gentle life as a garland-maker who did service to the Lord of Srivillipputturai temple in this ‘aswasa’ suddenly takes us back to the originating springs

of the Visishtadvaita Siddhanta by telling us the story of Yamunacharya, popularly known as Alavandar. Sri Krishnadeva Raya's telling is somewhat different from what we read in traditional 'Guru Parampara Prabhavam' volumes. As a little boy, Yamunacharya was precociously knowledgeable in ancient philosophical systems and drew the attention of the King of Madurai. He married the princess of the land and received a substantial portion of the king's property and became a fine ruler. This change in the original story was made by the emperor to teach the rules of good governance a king must follow to be a good administrator. As records assure us, this portion of the epic is a historical document of the emperor's rule.

The opening verse of the fifth 'aswasa,' is a prayer to the Lord of Tirumala Hill:

*You reside in the lotuses
Of the hearts of Lakshmi,
Neela devi and Jambavati
As a bee divine! You are
Dark-sheened as the Kalindi river
That flows from the Kalinda hill!
You have countless heads,
Feet and eyes! Lord Venkateswara
Who resides in Seshachala Hill!"*

Perialvar finds a charming little girl beneath a Tulsi bush and she grows up into a beautiful girl who is always thinking of the Lord, singing songs on Lord Venkateswara and dreaming of marrying the Lord. Her father is disturbed by this and prays to Lord Vatapatrasayi who directs him to go to Srirangam. So Perialvar leaves with Goda Devi for Srirangam. The sixth 'aswasa' opens with a sweet prayer for Lord Venkateswara:

*You have grace-laden eyes
That pour immense wealth for us;
You are the unstoppable Lord
Of Vaikunta. The Ganga flows
From your feet like honey blossoms*

*To shower Grace on your devotees!
The sun shining bright on Udayagiri
Also known as the Venkata Hill!"*

Much of this 'aswasa' is taken up with the legend of Mala Dasari. When Andal comes face to face with Lord Ranganatha in the 'sanctum' of the Srirangam temple, she merges with Him. Perialvar is deeply affected by sorrow. The Lord assures him that He will come to Srivillipputtur and marry Goda Devi according to the Vedic rites. The sixth 'aswasa' that had begun with the legend of the Mala Dasari, continues in the seventh 'aswasa' which has a memorable prayer to Lord Venkateswara.

*O Lord who has been a friend of Shiva!
Mahalakshmi's Lord! Destroyer
Of Kuvalayapitha! Owner of the Discus
That cut up the crocodile! You have
Lotus-like feet and golden garments.
Lord of the Venkata Hill!"*

The epic concludes with Goda Kalyanam and the divine couple return to Srirangam and even now are in the beautiful gardens of the holy city situated on the banks of the river, Kaveri.

Such was the phenomenal reverence the emperor had for Lord Venkateswara in the battles he fought, in the gifts he placed at the feet of the Divine and in the prayers he wrote for the 'aswasas' of his immortal epic, *Amukta Malyada*. His focus was always on Lord Venkateswara. It is no exaggeration to say that reading this 'kavya' daily, one gains an assurance of Lord Venkateswara's grace all the time.

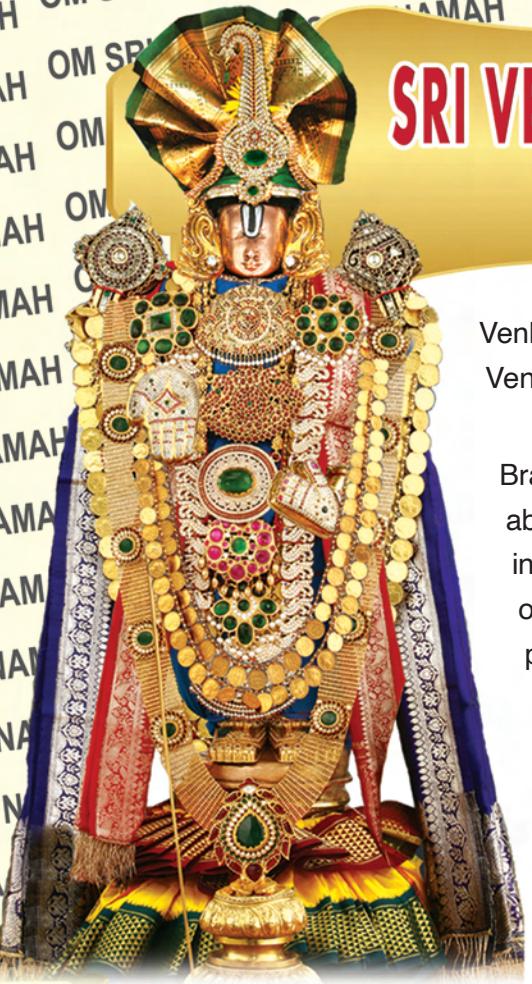
Sri Venkatesaya Namah!

*(All translations from Nachiyar Tirumozhi and
Amuktamalyada are by Prema Nandakumar)*



Prathima Mandapam

After passing through the Padi Kavali Mahadwaram in Tirumala, one can see mandapam called the 'Krishna Deva Raya Mandapam'. This is also called 'Pratima Mandapam'. This mandapam gets its name from the pratimas or bronze portrait icons of the Vijayanagara emperor Krishnadevaraya and his two consorts.



SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

Venkatadri samam sthanam Brahmande Nasti kinchana I
Venkatesa samo devo na bhootho na bhavishyati II

The above widely known sloka appears in the Brahmanda Purana which negates beyond any doubt about the existence of any place equivalent to Tirumala in the whole universe and similarly negates existence of any god equivalent to Lord Venkatesa anytime in the past as well as in future. Apart from the Brahmanda Purana, eleven other Puranas among the famous set of eighteen Puranas speak highly of Venkatachala. The antiquity of the holy range of hills, Venkatachala also known as Tirumala, is such that even the foremost authority of 'Sanathana Dharma', the Rig Veda renders a verse in praise of Tirumala and prods people to visit the shrine and be blessed.

Alwars who took their birth in Kaliyuga sang in praise of Venkatachala and Lord Venkatesa. The works of Alwars called Divya Prabandham, a collection of nearly four thousand hymns in Tamil profusely interspersed with different emotions of Alwars, have accorded a place to the Hills at par with Lord Venkatesa. The supremacy of the Hills and that of Sri Venkatesa as Srimannarayana Himself, was established beyond any room for doubt, by Sri Ramanuja nearly thousand years ago.

The Uniqueness of Sri Venkatesa Sahasranama : For the liberation of mankind, people are bestowed with a lot of means to engage themselves in the blissful devotion towards God and the best among the means in this Yuga is said to be 'Namasankeerthanam', which is chanting or singing or reciting or just listening to different names of God. This is facilitated by Sahasranama, a collection of thousand names. There are many Sahasranamas in Bhakti literature and in general the very name signifies Sri Vishnu Sahasranama. Besides, there are many like Lalitha Sahasranama, Rama Sahasranama, Lakshmi Sahasranama, Lakshmi Narasimha Sahasranama and Sri Venkatesa Sahasranama. It is widely known that Srimannarayana manifests Himself in five different celestial abodes namely Para

[in Sri Vaikunta], Vyuhu [in Ksheerabdhi], Vibhava [descend to the earth as ‘avatara’ like Rama and Krishna] Antaryami pervades inside everything in the universe and Archa is a tangible and visible ‘*vigraha moorthi*’ in the temples. Among the many Sahasranamas that exist, Sri Venkatesa Sahasranama is unique as it is attributed to the ‘*Archa vigraha moorthi*’ of Lord Venkatesa in Tirumala, whereas other Sahasranamas are in praise of ‘Vibhava Moorthis’ called ‘avatars’.

Sri Venkatesa Sahasranama was originally sung by Lord Bramha and His ‘*Manasaputra*’ Narada happened to listen. He persuades Lord Bramha to educate him on this sthotra. Lord Bramha readily does the ‘upadesa’ and Narada in turn passes the sthotra as ‘*upadesa*’ to ‘rishi’ Vasishta, another ‘*Manasaputra*’ of Lord Brahma. This is cited elaborately in the Brahmanda Purana.

My attempt is to give concise and traditional meanings with relevant explanations for each of the names of Lord Venkatesa in the sthotra. The thousand names are spread across 159 slokas with a prologue containing thirteen slokas setting the context and necessary rituals for recital and an epilogue containing another thirteen slokas detailing the fruits of reciting the Sri Venkatesa Sahasranama.

Sri Venkatesa Sahasranama begins with a ‘Purva Peetika’ section containing ten slokas. Rishi Vasishta gets curious about the rituals employed by ‘rishi’ Narada in his prayers and seeks to know what kind of names are being recited. Narada elaborates with the categories of the names of Lord Venkatesa like those derived or based on His attributes, His glorious deeds and those that allude to His resplendent nature and also emphasizes the names are infinite. Further Narada expounds about the

efficacy of reciting these names in clearing one’s sins without a trace.

The next section, ‘Dhyanam’ consisting of three slokas, is about setting our minds upon the core subject of the sthotra which is Lord Venkatesa. It also depicts a clear description of His supernal appearance with divine weapons or ornaments like Panchajanya and Sudarsana Chakra and their positions in His celestial hands. The stotra begins with the first sloka enumerating eight names of Lord Venkatesa.

Let us start Sri Venkatesa Sahasranama with meaning. Recite and enjoy the essence and be blessed.

*Venkateso virupaaksho
vishweso viswabhavana: /
Viswasrut viswasamhartha
viswapraano viraatvapu: //* (Sloka - 1)

Venkatesa : The name indicates the Lordship or the Ownership of Sri man Narayana over the Venkatachala hill ranges. Sri man Narayana is Venkatesa. The two root words that join together result in the word “Venkata”: “Vem” indicates a comprehensive set of sins and “Kata” means the act of burning down to ashes. Together they represent the holy shrine that is capable of burning down all the committed, being committed and yet to be committed sins of the visiting devotees. Venkata+Isa is Venkatesa, wherein Isa indicates the ownership [Thiru Venkatamudayaan]. Alwars also concur with this when they extol the hill as a holy place that eradicates our sins if we merely display an *Anjali Mudra* towards it. The author of the famous Sri Venkatesa Suprabhata, Prativadibhayankara Anna of 15th century also repeatedly mentions Venkatesa in many slokas.

It is said that the people are born with three debts: Debt towards Rishis which can be paid back by learning and reciting Vedas; Debt towards Devas which can be paid back by conducting rituals of yagnas and; Debt towards Pitrus which can be paid back by begetting good children to continue the family legacy. All these 3 debts disappear by the act of focused chanting of “Om Venkatesaya Namaha”.

Virupaaksha : The ever benevolent Venkatesa is known to shine with merciful eyes which can exhibit different attributes as per the receiver. In Tiruvaymozhi [3.6.6], Alwar mentions Prahlada as “*Seetrathodu arul pettravan*” wherein Lord Narasimha was displaying two mutually exclusive feelings simultaneously; He was being mercifully protective about Prahlada while ferociously punitive towards Hiranyakasipu. Vedanta



Desika praises the co- existence of the two different attributes simultaneously in Narasimhavataara in Kaamasikaashtaka stotra [#7]. This can be attributed to Venkatesa also. Besides, the capabilities of different sense organs for normal humans are limited; like eyes can only see, ears can only hear, while God can not only see but also can hear and sense through his eyes [this is attributed as *Aghatitha Ghatanaa Saamarthya*, which is making the improbable probable, and impossible, possible and thereby plausible too]. Parasara Bhatta states this in Uttara Sataka [#29] of Srirangarajastava.

Viswesa : The *Isa* of *Viswam*. The owner of the entire universe. In Bhagavad Gita [4.6] Lord Krishna declares “*Bhootaanaam eeswaro api san*” – I am the owner of all the beings. Nammalvar in Tiruvaymozhi [3.3.3] says “*Ennil Tholpugazh Vaanavar Eesane*” – The Lord of all Gods and demigods with countless glorious attributes. In the very next hymn [3.3.4], Nammalvar says that Lord Venkatesa showered His grace on an undeserving one like himself. Sri Vishnu Sahasranama starts with the name “Viswam” which indicates fullness in all aspects.

Viswabhavana : The support of the universe(s). One who holds the entire existence: The sole refuge and protector of everything. The Jitante stotra starts as “*Jitante Pundareekaksha Namasthe Viswabhavana*”. Here the commentator Periyavachhanpillai expounds the word *Viswabhavana* as the primary and exclusive source and reason for creation.

Viswasrut : The creator of the Universe without any expectation in return. In Vishnu Sahasranama commentary [#240], Parasara Bhatta says Lord creates the Universe unmindful of its

merits or defects. Alwars extensively sung about the exclusive role of Lord in creation of the Universe. Thirumazhisai Alwar in his Thirucchandaviruttam [#12] says “*Ulagu thannai nee padaitthi*”. The commentator says, Lord utilized non-sentient *MulaPrakriti* to create the primordial egg, called *Anda*, which is called *Samasti Srushti* and further created Bramha and other demi Gods through whom He created everything else.

Viswasamhartha : The destroyer of the Universe, at the appropriate time. In the same hymn cited in previous name [#12 of Thirucchandaviruttam], Alwar says “...*Ullodukki Vaitthee...*” The commentator Periyavachchanpillai says, that Lord protects all the *Aathmas*, during Nithya, Naimiththika and Prakruta Pralayas, by preserving them in his abdomen. Nammalvar, in Tiruvaymozhi, address Lord Venkatesa as “*Ulagam unda peruvaaya...*” [6.10.1]. Commentator Nampillai says Lord Venkatesa’s intention and sense of

urgency in saving the Universe is found to be bigger than the Universe itself. So, this name is not to be construed in the sense of destruction as it may appear to be. One needs to acknowledge the deep sense of protection Lord Venkatesa exhibits, especially when it is time for the ultimate clean-up.

Viswapraana : He is the Life of the Universe. He is the life sustaining energy. Just like an Aatma accepts a Sareera and stays with it protecting it for a lifetime, Lord Venkatesa is the Aatma for all the sentient and non-sentient beings of the Universe. Nammalvar expresses the same thought in Tiruvaymozhi [6.9.7] when he quotes “...*Ulagukke Oruyirumaanay...*”.

Viraatvapu : The one whose divine form [body] is the whole creation. Purushasukta says “...*tasmaadviraad ajaayatha ...*”. Thus, His effulgence is widely celebrated.

(to be contd...)



Gokulashtami Asthanam

Gokulashtami on 07.09.2023

Gokulashtami Asthanam is being held in Sri Venkateswara Swamy temple at Tirumala every year on the auspicious occasion of Sri Krishna Janmashtami. Tirumanjanam is being performed to Sri Krishnaswamy and Purana Patanam will be recited.

Utlotsavam Fete at Tirumala

The Utlotsavam fete will be performed grandly at Tirumala as part of Sri Krishna Janmashtami. It is a traditional practice to observe Utlotsavam (Shikyotsavam) a day after Gokulashtami. As part of festivities, Sri Malayappa Swamy and Sri Krishna Swamy will be paraded on separate Tiruchi’s on Mada streets. The colorful and glittering festival of youth attempting to hit the butter vessel tied high will be grandly celebrated on the four mada streets.



Unveiling the Excellence of T.T.D.'s Ayurvedic Hospital

- Dr. Renu Dixit

38 SEPTEMBER, 2023 SAPTHAGIRI

Ayurveda is the science and art of happy living. It gives total information required for every individual to be hale and healthy and live long without any discomfort. It also gives required guidelines to unearth the hidden powers of body and mind, so that every individual can live long with vigour and vitality.

To achieve the four objects of human life, happy living with good health is required for every individual. Ayurveda is an essence of ancient Vedic health literature and also an aggregated science of happy living – compiled health knowledge of the four Vedas and also called as the Upa-Vedas to Adharvana Vedam.

The TTD resolved vide Resolution No.541, dt., 01.12.1981 to take over “The Institute of Yoga and Allied Science, Tirupati, along with its staff and assets,” and took over on 17.03.1982, in which Ayurveda is a branch with a separate group of technical staff headed by Dr. S.P. Dixit as Senior Research Officer and Dr. Padmanabhachar, Asst. Research Officer with other supporting technical and non-technical staff.

In 1982, the TTD resolved in its Resolution No.673, dt., 16.1.1982 to establish an Ayurvedic College namely Sri Venkateswara Ayurveda College and Hospital for the benefit of the people of Rayalaseema region. The first batch of the students joined the college and the classes commenced from 21st January, 1983 for the academic year, 1982-83. The Ayurvedic Wing of the institute of Yoga and Allied Science was brought into the fold of S.V. Ayurvedic College along with its attached Dispensary and staff. Dr.S.P.Dixit was appointed as Special Officer of the College.

In the beginning, the Ayurvedic Dispensary started functioning in S.P.W. Polytechnic College of the TTD. Later on, it was shifted to new Sapthagiri Building, Tirupati, opp. to TUDA Office, near vegetable market in the heart of the town.





Functions: The sanctioned bed strength of the hospital is two hundred and forty at present, two hundred and ten beds are running as per the norms of the NCISM. There is an out-patient unit, working from 9.00 AM to 12.00 noon in the morning and from 3.00 PM to 5.00 PM in the evening. O.P. tickets are being issued from 8.30 AM onwards in the morning and from 2.00 PM in the evening on all working days. On TTD Holidays and 2nd Saturday, the hospital OP Department works in the morning only, Sunday is holiday. About 350 to 500 patients are visiting this hospital in OPD daily.



In 1985, the existing Ayurvedic Dispensary attached to the College was upgraded into a hospital and thirty bedded hospital was inaugurated by the then Principal Secretary, Government of Andhra Pradesh, Sri S.V.Giri, IAS, on 18th April, 1985 when Sri S. Lakshminarayana, IAS was the Executive Officer of T.T. Devasthanams with required facilities and OPD etc. In 1986 the then Honourable Chief Minister of Andhra Pradesh Sri N.T. Rama Rao laid foundation stone for S.V.Ayurvedic Complex i.e., College, Hospital and Hostels for Male and Female students in SVIMS Campus on 18th April, 1986.

The S.V. Ayurveda Hospital increased to two hundred and forty beds, which was attached to the college was serving the needs of the visiting patients in the new Sapthagiri Building opposite to TUDA near market. A separate hospital building was constructed exclusively for S.V. Ayurveda Hospital in the SVIMS Campus opposite the college. The then Chief Minister Sri Nara Chandrababu Naidu inaugurated the S.V. Ayurveda Hospital on 20.01.2001, when Sri P. Krishnaiah, IAS., was the Executive Officer. The Board of Trustees, TTDs, Tirupati resolved to bifurcate the combined S.V. Ayurvedic College and Hospital into two separate institutions viz., S.V. Ayurvedic College and S.V. Ayurvedic Hospital vide TTD Board Resolution No.750, dt.24/25-02-2004. This hospital started functioning as separate independent institution with fifty one beds with all required facilities, and serving the visiting patients in OPD and IPD to the satisfaction of the officials as well as the patients. The management constructed the second phase hospital building. Another seventy beds have been arranged in the second block of the Hospital building and it was

inaugurated by the Chairman of the TTD Trust Board Sri Bhumana Karunakar Reddy on 07.09.2006.

Since then, the hospital is serving the visiting patients with Ayurvedic medicines, procedures and therapies. All required facilities such as ECG, Ultra Sound Scan, X-Ray, Pathological Laboratory, Panchakarma Units, Operation Theatre etc., are also arranged to provide better care and treatment to the patients in OPD & IPD. It is a full-fledged hospital with around 33 Doctors from college and Hospital, consulting physicians from the college and other medical and paramedical staff of the hospital headed by the Superintendent (C.S) of the hospital, serving the patients in OPD and IPD to the best of their ability. Thus, it stood up to the expectations of higher officials and prestige of the TTD.

The following OPs are established in the Hospital:

1. Kayachikitsa (General Medicine)
2. Shalakya (Surgery)
3. Shalakya (Eye & ENT)
4. Kaumarabhritya (Pediatrics)
5. Prasuti Stri Roga (Obstetrics & Gynaecology)
6. Rasashastra and Byhaishajyakalpana—(Medicinal Minerals, Ayurvedic formulation and pharmacy)
7. DrayyagunaVignanam (Medicinal Plants)
8. Saidhantika (Basic Principle)
9. Evening OPD
10. Casualty-OPD
11. Panchakarma
12. Swastavritta and Yoga

At present, two hundred and ten beds are available in the hospital. The following in-patient wards are arranged for male and female separately in the hospital.

- I. Male & Female Wings
- a. Male & Female Kayachikitsa ward

- b. Male & female Panchakarma ward
- c. Male & female Salya ward
- d. Male & female Salakya ward
- e. Male General (Hospital) ward and for female Prasuti & Striropa ward.

The following facilities are available in the hospital:

Operation Theatres: There are two operation theatres available in this hospital with A.C. facility, one for Department of Salya Salakya and another for Department of Prasuthi and Striropa, Ksharasutra Therapy (Bloodless Surgery) is mainly conducted in Piles and fistula cases in the theatres of SalyaShalakya, traditional procedure like Uttarvasti, Yoni Pichu, Yoni Prakshan etc. D&Cs, MTPs are being performed in the Operation Theatre of Department of Prasuthi and Striropa.

Male, Female & Paediatric Panchakarma units : This hospital is attached with a free Panchakarma therapy units for male, female and paediatric patients separately.

The following Panchakarma therapies are being conducted free of cost.

1. Snehakarma – Oil Bath
2. Swedan Karma – Steam Bath
3. NadiSweda
4. Kati Vasti, Grevavasthi, Januvasti etc.
5. Vasti Karma (Medicated enema Therapies)
6. Vamana Karma (Medicated emetic Therapies)
7. Virechana karma (Purgative Therapies)
8. Nasya karma (Application of Medicine through nose)

Surgical procedures of Shalakya Department

9. SiroDhara
10. Swasthavritta
11. Pizichill etc. are being conducted to the needy admitted patients free of cost.
12. Netrakalpa (Specialized therapy for eye diseases etc.)
13. Jaluckavacharana (Application Leeches – Leeches Therapy)
14. Agnikarma

Treatments : Balaroga : The Balaroga Department is exceptionally treating cerebral palsy, ADHD, Autism etc. with Paediatric Panchakarma, people all around world come for the treatment. The Prasuti and Stree Roga is providing unique and highly successful treatment for infertility (male & female) with Utara vasti including tubal block cases. Also case of cervical erosions, PCOS etc.

Physiotherapy Unit: Physiotherapist is available as per the norms of NCISM to work in the morning OP hours and one Assistant Professor, One Post Graduate, six House Surgeons from SVIMS, Physiotherapy College for the remaining hours.

Medicines Dispensary: This hospital has a well arranged dispensary unit. The trained Ayurvedic compounders dispense the medicines to the patients. About 130-150 number of Medicines are being dispensed to the needy patient in OPD and IPD, free of cost. House Surgeons are also being posted in this dispensary to get acquainted with the organoleptic characters of each medicine. They also assist the staff of the dispensary.

S.No.	Particulars	Census
1.	Hospital total OP census for the year 2022-23	93,900
2.	Free Ayurveda Dispensary, Tirumala	18,000
3.	Census through Medical Camps conducted by Hospital	7,421

Total number of patients treated from S.V.Ayurvedic Hospital, TTD, Tirupati is 1,19,321.

New Initiatives / Systemic Changes : • In the last board meeting dated on 07.08.2023, under the chairmanship of Sri Y.V. Subba Reddy garu, Ex-Chairman, TTD Trust Board, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S.garu and JEO (H&E) Smt. Sada Bhargavi, I.A.S. garu, the TTD has sanctioned Rs. 14.10cr. towards the development of the hospital, mainly the advanced Panchakarma rooms, Special rooms, state of art-General-wards for common people and also for affordable people. This will attract the patients all over the world under AYUSH VISA. (Ayush Visa aims to fulfil the need for introduction of a special visa scheme for foreigners, which will help boost medical tourism in India, and will also strengthen the endeavour of making India traditional medicine a global phenomenon.) • Sales counter of Panchagavya products was started in this year. • Allotment of Special Rooms on payment basis @ Rs.1,200/- per day per room are available

Free Ayurvedic Medical Camps : • The patients were treated in Free Ayurvedic Medical camps in connection with the TTD Brahmotsavams, Tirumala during Annual Brahmotsavams, during Vaikunta Ekadasi and Dwadasi and at Sri KVS Temple, Srinivasa Mangapuram, Sri Veda Narayana Swamy Temple, Nagalapuram and Sri Kalyana Venkateswara Swamy Temple, Narayananavaram. • Free Ayurvedic Medical Camp was conducted in Durga Samudram camp on National Ayurveda Day on 22.10.2022.



‘Sri Ganesha Pancharatna Stotram’ is one among the many significantly divine compositions of Jagadguru Sri Adi Shankaracharya, praising the glory of Lord Ganesha.

In Hindu tradition, it is a custom to worship Lord Ganesha at the commencement of every ritual. It is believed that Lord Ganesha being ‘Vigneswara’ will dispel the hurdles which may arise while performing the ritual. Lord Ganesha is worshipped predominantly in the following thirty two divine forms namely - Bala Ganapati, Taruna Ganapati, Bhakta Ganapati, Veera Ganapati, Shakti Ganapati, Dvija (Twice-born) Ganapati, Siddhi Ganapati, Ucchhishta Ganapati, Vighna Ganapati, Kshipra Ganapati, Heramba Ganapati, Lakshmi Ganapati, Maha Ganapati, Vijaya Ganapati, Nritya Ganapati, Urdhva Ganapati, Ekakshara (identified with the single syllable ‘gam’) Ganapati, Vara Ganapati, Tryakshara (Lord of three letters A U M) Ganapati, Kshipra Prasada Ganapati, Haridra Ganapati, Ekadanta Ganapati, Srishti Ganapati, Uddanda Ganapati, Runavimochana Ganapati, Dhundhi Ganapati, Dvimukha Ganapati, Trimukha Ganapati, Simha Ganapati, Yoga Ganapati, Durga Ganapati and Sankatahara Ganapati.

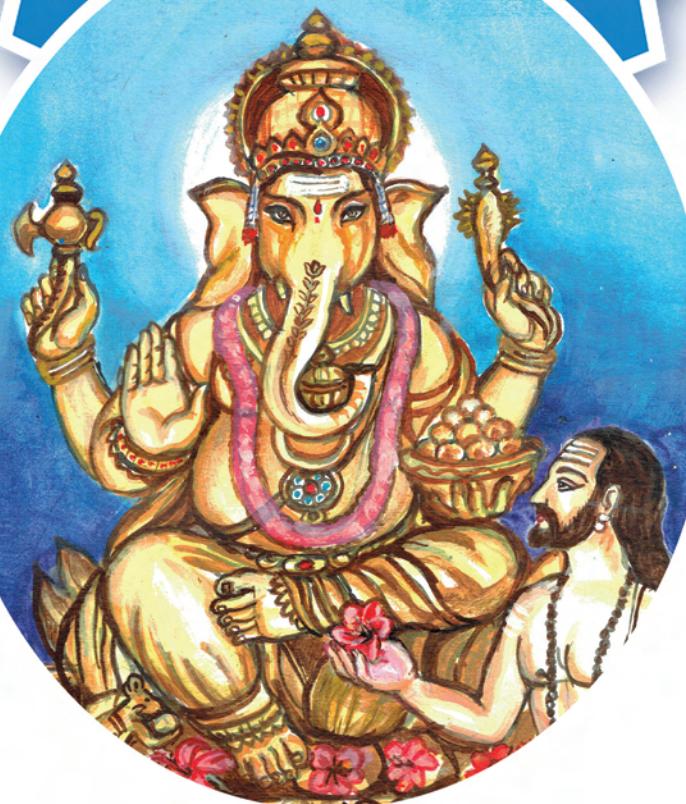
Let us chant devoutly ‘Sri Ganesha Pancharatna Stotram’, so as to invoke the divine glory of Lord Ganesha.

O! Lord Ganesha! I, with much reverence, offer You my adorations because it is You who look pleasantly auspicious by holding ‘modaka’, which You like most. It is You who with much benevolence grants ‘mukti’ to all Your ardent devotees. You adorn the Crescent Moon as an ornament over Your head and You are the Supreme Protector of all those who reside in all the worlds. You are the true leader of all

Sri Vinayaka Chavithi on 18.09.2023

SRI GANESHA Pancharatna Stotram

- Sri K. V. Murali Krishna



times engrossed in protecting those in distress thereby relieving them from misery. You are the mighty destroyer of wicked demons. O! Lord Ganesha! You not only dispel all misfortunes, but also bless Your devotees with bountiful auspiciousness. You terrify the arrogant and evil-minded demons. You look spectacularly splendid like a rising Sun. O! Lord Ganesha! You slain ‘daityas’, the enemies of ‘suras’ and You always protect Your devotees from the obstacles of life. O! Gajeswara! You are the most powerful leader of devas, all treasures and also the Lord of ‘Ganas.’ O! Lord

Ganesha! You are also as benevolent as Your great father Lord Maheswara and You at all times protect Your true devotees from the hurdles of life.

O! Lord Ganesha!, It is You who fill all the worlds with a divine fragrance of auspiciousness. You are all capable of destroying demons who are as destructive and arrogant as a 'musth' elephant. You are endowed with a big stomach which symbolically represents the all-pervading space and also signifies the bountiful benevolence with which You bestow all riches to Your ardent devotees. O! Lord Ganesha! Kindly accept my adorations to You because it is You who grant us boons, You shower Your divine grace, You benevolently forgive all our mistakes, by the very appearance of Yours, an elixir of ecstasy gets filled in our hearts. You are the glorifier of our lives and You bestow upon us the divine wisdom. O! Lord Ganesha! It is You who protects the destitute from their misery. You are extolled with high esteem in the divine ancient texts and holy sayings invoked by great sages. You are the eldest son of 'Puraari', the Lord Shiva, the Destroyer of Mighty Fortresses of Demons. You are the destroyer of the arrogancy of demons, the enemies of gods. You look terrible with Your supreme power, during the act of great dissolution (Pralaya). O! Primordial God! My prostrations to You. You look auspiciously splendid with Agni, Naga and other gods adorned as Your divine ornaments. Just as a nourishing fluid

trickles down along the sides of eyes of an elephant in emotional aggression, similarly You with much benevolence shower the divine grace from Your eyes and grant prosperity to Your true devotees.

I meditate upon Lord Ganesha who is endowed with a brightly shining body and glittering single tusk, who is the beloved son of Lord Shiva who saved 'Markandeya' from the deadly 'paasa' of Lord Yama, the God of Death. O! Ganesha! You are the Eternal. You are the Dispeller of Obstacles and You are established in the hearts of 'yogis.

The ardent devotees of Lord Ganesha, whoever daily recites 'Sri Ganesha Pancharatna Stotram', will be blessed by the divine grace of Lord Ganesha and be bestowed with a blameless life, philosophical knowledge, 'Ashta Isvaryas' and eternal bliss.



SOLUTION TO PUZZLE

1 V	I	2 S	R	3 A	V	4 A	S	5 U		6 M
I		A		L		S		I		A
7 R	U	R	A	L		8 O	D	O	U	R
O		V		Y		K		R		K
9 C	R	A	M		10 N	A	11 D	G	12 E	A
H		N			I		U		A	
13 A	R	I	D		M		14 R	A	G	E
N					I		G		E	
15 A	K	A	Y	U		16 K	A	R	R	I
						I				R
18 A	N	I	L	I		19 D	H	A	T	A

SRI KODANDA RAMASWAMI TEMPLE, VONTIMITTA

Sri Kodandarama Swami temple, Vontimitta dedicated to Lord Rama is situated in Kadapa district of A.P. state. T.T.D. had taken up this temple on 9-9-2015 and developed into a Tourist spot attracting pilgrims. Once this place Vontimitta was a dense forest and many sages were living there. They were disturbed at the time of sacrifices 'yagams' by the Rakshasas. At that time, sage 'mrukandu' and other sages prayed to Sri Rama to come and protect them. As Lord Rama was in Dandakaranya, the Lord immediately came with Sita and Lakshmana and punished the Rakshasas. The sages were happy and requested Sri Rama to stay there only

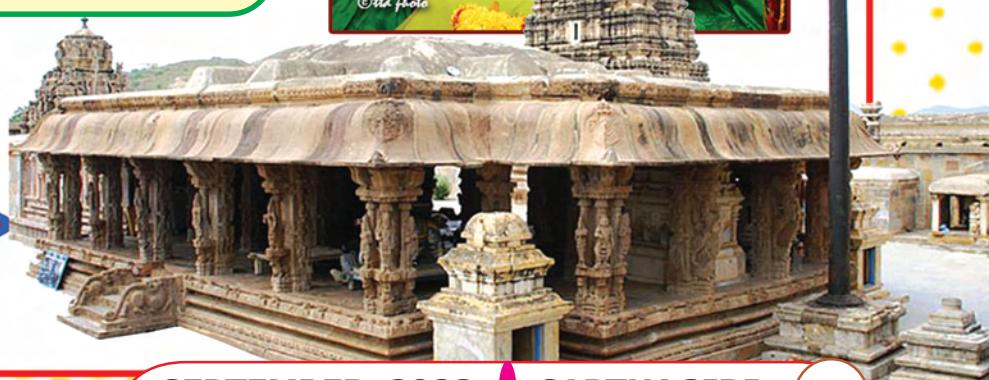
DETAILS REGARDING SWAMIVARI DARSAN TIMINGS

- 5.00 am to 9.00 pm
- 5.00 am to 7.30 am (DARSHANAM)
- 7.30 am to 8.15 am 1st Bell
- 8.15 to 10.30 am (DARSHANAM)
- 10.30 am to 11.15 am 2nd Bell
- 11.15 am to 5.30 pm (DARSHANAM)
- 5.30 pm to 6.15 pm 3rd Bell
- 6.15 pm to 8.45 pm (DARSHANAM)
- 8.45 pm to 9.00 pm (EKANTHASEVA)

This temple is approximately 30 k.m. away from Kadapa and located on the Kadapa – Tirupati Highway.

permanently but Rama proceeded further to fulfil his father's promise. As Lord Rama, Sita and Lakshmana were carved from one stone it is called 'Ekasilanagaram'. The chola, Vijayanagara and matla Rajas constructed the temple in three phases from 11th century to 17th century. A king of Udayagiri Kamparaya also constructed the Sanctum Sanctorum and in 1356 the founder of Vijayanagar Empire Bukkaraya inaugurated the temple.

The Brahmotsavam is celebrated on a big scale and Government of A.P. has recognised this temple as state of A.P. Temple.



(Continued from the previous issue)

Vishnu appearing in Tiruvengadam

On being prayed to by the Devas, Munis, Lokapalas, etc., Vishnu consented to assume the Saumya form since His form as the slayer of Hiranyaksha was terrible, and gave an assurance to them that He liked Venkatadri more than Vaikuntha and promised to rest with Sridevi and Bhudevi on that Hill and grant the prayers to all men.

On the request of the temple munis, Sveta described the mahatmyam of the Swami pushkarini as follows:

It confers religious merit and destroys sins. Being a pleasure-tank of God in Vaikuntha, it is beloved of Sri and Bhumi. Its water is holy, fragrant, agreeable and auspicious. It is the birthplace of the Ganges and other sacred rivers. It is here set down by Garuda for the sport of Vishnu. Like the Viraja river, it dispels sins, such as those arising from the theft of gold, from the drinking of intoxicating liquors, etc., and grants temporal prosperity to those who only bathe in it every day, and yields desires through mere sight, touch,

smell, taste or even thought alone. It is impossible to dilate upon its mahima. Though it may appear to men like an ordinary hill, still their devotion becomes pure on this mountain; and in consonance with the intensity of their bhakti will they realise their objects.

The bath in the Swami-Pushkarini, the adoration of the feet of a proper teacher and the observance of the Ekadasi-vrata, these three are greatly difficult of attainment. So also being born as man, also living to the full age of man, and the bath in the Swami-Pushkarini are highly impossible of achievement. Consequently the merit attaching to the Swami-Pushkarini is impossible to be fully described. The power inherent in the Swami-Pushkarini, of destroying the mahapataka is amply exemplified in the case of God Subrahmanya who killed Tarakasura. While the merit attaching to the performance of the daily rites and sacrifices will accrue to those who only visit the Venkadri, the performance of the naimittika (occasional sacrifices) here will remove bodily deformity, as is clearly illustrated in the case of Vasava (Indra). In short, for all men who desire the attainment of the four human ends, as Dharmai etc., for women, for sudras, for sinners and in particular for those who lack the sustaining ability to perform the prescribed rites completely, there is doubtless no refuge other than Venkatadri; and this truth is ever fulfilled.

THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XXIII

This is the 35th Chapter of “Sri Varaha-Purana” narrating the prayer of the Devas to Sveta-Varaha, and forms the 3rd Chapter of “Sri Venkatachala-Mahatmya.”

The divine kridas of Sri Varaha

At the request of the munis, Suta then described the various kridas of Varaha on the Hill as follows:

Since the fixing of the Earth by Varaha and the bringing of the Kridadri from Vaikuntha by Garuda, that is to say, from the beginning of the Kalpa, Varaha has been amusing himself with Lakshmi beside river-beds and on torrent ridges and over valleys on this mountain; and even now He abides here, sometimes seen by men and sometimes unseen. Brahma has also affirmed that He will so continue till the end of the Kalpa, now and then presenting Himself before godly men. As in each Kalpa He rescues the Earth as Sveta- Varaha. His age is called the Sveta-Varaha-Kalpa by the Munis. Whenever evil overtakes the pious, dharma deteriorates and adharma prevails and the wicked wax stronger, then He manifests Himself as Naradeva befitting such occasions, eradicates adharma, and firmly establishes sudharma, protects the virtuous and encourages Vedavidya, and from His abiding place reveals Himself to all living beings. He rambles always on the Seshasaila along with Rama (Lakshmi), accompanied by Nityas, Muktas, Devas and Kamarupas; and therein dwells on the Venkatanaga, since He delights in it more than in Svarga, Suryaloka and His own Vaikuntha.

The divine power of Kridadri due to the Lord resting on it.

In as much as the bill is dear to Bhagavan and is encircled by the sacred crest, here lies the certainty of fructification of human efforts in the different spiritual fields, such as Mantra-siddhi, Tapas-siddhi, Ya-siddhi, Kamya-siddhi and other

siddhis (acquisitions); and no obstacles intervene. Even small deeds on this hill tend to the attainment of the desired objects. All holy tirthas (bathing pools) abound Oil this hill. A constant worshipper with faith and devotion, who desires knowledge obtains knowledge; who long; for riches acquires much gold; who desires children begets sons; who covets a kingdom secures a stat(; who wishes for the removal of bodily deformity derives a perfect and lovely physique; and likewise whatever men may desire that they shall obtain.

Through various causes, the Kridadri has received different names and they are as follows:-

Chintamani, for the reason of its granting the desired objects.

Gnanadri, through its power of conferring knowledge.

Tirthadri, from the situation of all kinds of tirthas on it.

Pushkaradri, owing to the plentiful growth of the red lotus on it.

Vrishadri or Dharmadri, from the performance of penance thereon by Dharmadevata for his own prosperity.

Kanakadri, from the abundance of gold found in it.

Narayanadri, due to the severe penance of the Brahmana named Narayana for being permitted to impart his own name to the hill.

Vaikunthadri, for the reason of its having been transplanted from Vaikuntha.

Simhachala, because of the assumption on this hill of the Nrisimha form by Hari for slaying Hiranyakasipu and protecting Prahlada.

Anjanadri, owing to the performance of penance by Anjanadevi on and her begetting Hanuman, who rendered help to the Devas.

Varahadri, for its being the Varaha-Kshetra in it.

Nilagiri, owing to the permanent residence of the Vanara chief Nila on the hill.

Venkatadri, through the combination of amrita or moksha (bliss), the derivative significance of the root Ve, and aisvarya (prosperity) of the root kata.

Srinivasa-giri, because of the appearance of God on this hill as Srinivasa (the abode of Lakshmi) to the Devas, who named it Srinivasagiri.

Anandadri, named by the dwellers of Vaikunthapura, because of the plenitude of divine sport exhibited on this hill.

Sri-saila owing to its power of bestowing prosperity and to the abiding of Lakshmi on it, the roots of the compound word having acquired their significance through the three means of sabda, yoga and rudha.

And similarly through the change of Kalpas, the hill has gained different names through different causes. It possesses also admirable powers as multi-tudinous as God's Himself. Its mahima is indescribable even by the four-faced Brahma, the six-faced Subrahmanya, the thousand-eyed Indra

or the thousand-hooded Adisesha.

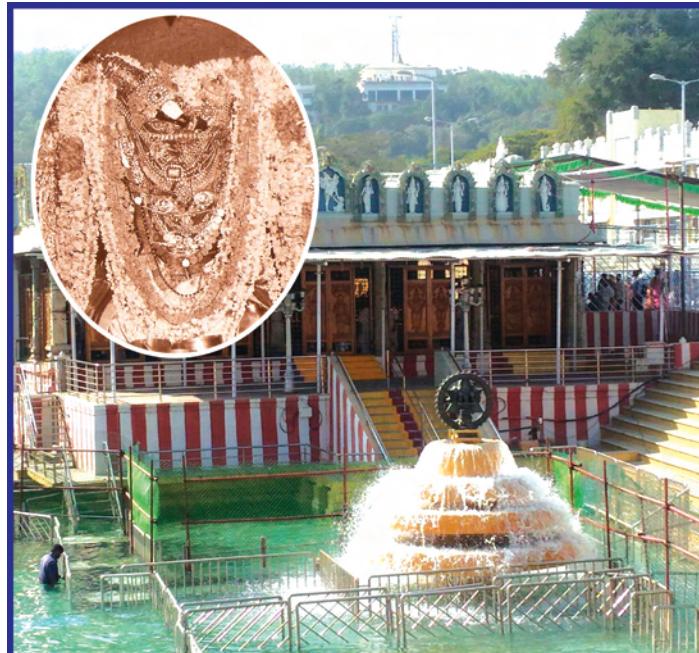
The Rishis of the Naimisaranya were not fully gratified by this description of Suta, for their curiosity was roused to know more thereof.

This is the 36th Chapter of "Sri Varaha-Purana" describing the divine grandeur of Sri Varaha who chose His abode on the Kridadri, and forms the 4th Chapter of "Sri Venkatachala-Mahatmya."

Lord Venkatesa on the Hill

The Suta then described the various divine acts of Sri Venkatesa on the Hill.

Once upon a time He was rambling over the northern region of the hill with Rama (Lakshmi, His divine consort) in the manner of a lover. Certain Munis, who are blessed souls, who know the twenty-four tattvas and hence are capable of appreciating the meritorious deeds and performing them, who have recognised the merit-begetting powers of the hill, and who desired to undertake penance on it and dwell there permanently, determined to make a sacrifice on that hill in contemplation of Vishnu, in as much as the hill confers great punya and contains the different kinds of animals of a tame nature fie for



SRI ADI VARAHA SWAMY TEMPLE

There is Adi Varaha Swamy Temple on the west banks of the Swamy pushkarini at Tirumala. As he is the first Lord of the shrine, it is called Adi Varaha shrine and Sweta Varaha shrine. Varaha Swamy donated the land to Srinivasa on the condition of first worship, first offering of Naivedyam, and first visit by the devotees. Hence, one has to take first a holy dip in the waters of Holy Lake, visit Lord Adi Varaha Swamy and then Lord Srinivasa. The *puranas* emphasise that this is what Lord Srinivasa likes and makes Tirumala pilgrimage fruitful.

Sri Varaha Jayanthi on 17.09.2023

sacrifices, is free from the annoyance of the wicked demons, grows various sorts of fruits and roots, abounds in water-falls, and is surrounded by all sorts of trees fit for sacrificial rites as well as for the resting of the tapasvi (sages) underneath them, with its scenery pleasing to the eye and enticing the mind. And they commenced the yaga in consonance with the injunction of the Sastras.

At that place arrived mysteriously God Vishnu accompanied by Lakshmi and stood near the pit of the sacrificial fire. He was then clad in a pitambaram (yellow silk) of a lovely hue, with a turban round the head, a sword in His left hand, with a lotus-coloured face brightened by the chewing of the betel-nuts, with odours pervading all directions from the musk smeared over His body, with broad eyes resembling the lotus, with a conch-shaped neck, with long arms, with a beauty enticing the world equal to the bewitching beauty of Kandarpa (Cupid), with a golden Yagnopavita, and with a soft, smooth and lovely body; in this manner did he enter into the midst of the Yagna-sabha composed of the Mahatmas. All the Munis saw Him with eyes resembling the white lotus, in company with the female consort who was habited in the fashion of a damsel holding a lotus in Her hand for frolic; whose body put on the colour of melted gold (*i.e.*, yellow), of the pistil of the lotus and of the turmeric; who coqueted often; who had curly forehead hair; whose face, resembling the white moon of the autumn, was graced by the chewing of the tambula (betel-nuts); whose two eyes were long reaching to the ears; who was as glaringly bright as the sunlight; who possessed a well proportioned physical frame never before had by any; and who looked like Lakshmi. Having beheld the couple, the Munis were struck with wonder, and they accosted Him thus: "O King! Who are you that looks a royal prince, that seems fit to rule the earth, that possesses the thirty-two marks of royalty, and

resembles Rama, the son of Dasaratha? What has brought you hither? Which place is your habitation? Who are your mother and father? And what is your name?

To these queries Bhagavan replied as follows:- "I am neither a king nor a Brahman; I am devoid of Jati or caste; I own no mother or father; I have no fixed abode, and I am present everywhere and eat everything: I move through all space and assume all forms; I am nameless and possess no marked qualities; and I have come to see you. O sages, who are tapas-sreshthas, versed in Veda and Vedanta, tell me how the bark of the fig-tree tied with the tiger's skin while the udgata psalm is recited can become sacred. So he questioned the Munis with regard to the defects of the ritual of the yaga. On this the Munis consulted together and, fearing that the proper moment for offering the sacrifice might pass off, they forthwith made the offering of the vapa-homa of good odour into the flaming fire, agreeable to the precepts of the Sastras. Instantly He approached the place of the offering and received the vapa with both His hands, at the same time appearing bedecked with Sankha (conch), Chakra (discus), and Gada (club); with the Srivatsa mark on His chest; with Sri (Lakshmi) ever dwelling on His bosom; and adorned with all ornaments. Dazzled with His brightness, the Munis were struck with stupor, and for a moment stood motionless like pictures. And God, after expressing to them His satisfaction as to their yaga, suddenly vanished from their view.

The Munis were thereon joyed to find that Vishnu Himself came in person to accept their vapa offering and hence felt that their good fortune was unequalled; and they also felt that their lives became blest; and with these happy thoughts they completed the remaining rites of the yagna.

(to be continued)



CHILDREN CORNER

SEVEN HILLS ATTIRUMALA

1. Seshadri
2. Vrushadri
3. Garudadri
4. Anjanadri
5. Vrushabhadri
6. Narayananadri
7. Venkatadri

Jumble Solver

MNAHAVA becomes VAHANAM
ALSUTIR becomes RITUALS
EMPLET becomes TEMPLE
TMALAIRU becomes TIRUMALA

Ans. ALIPRI

Fill the boxes with appropriate letters to get the footpath way in Tirupati

P	A
R	L
I	I
I	I



PROVERB

Every cloud has a silver lining



TONGUE TWISTERS

She sells seashells by the seashore.

How much wood would a woodchuck chuck if a woodchuck could chuck wood?

RIDDLE

Name the God using the clues given below :

1. This temple is situated opposite to Srivari temple.
2. Swami here is seen with folding hands offering Namaskara to Lord Venkateswara.
3. Swami's mother Anjana Devi had cuffed the hands and feet of Hanuman with chains and made him stand in front of Sri Varu.
4. This temple is having separate sanctum sanctorum and Mukha mandapam.

ANSWER : Sri Bedi Anjaneya Swami



MATCH THE WORDS

In Column A with the Column B:

A

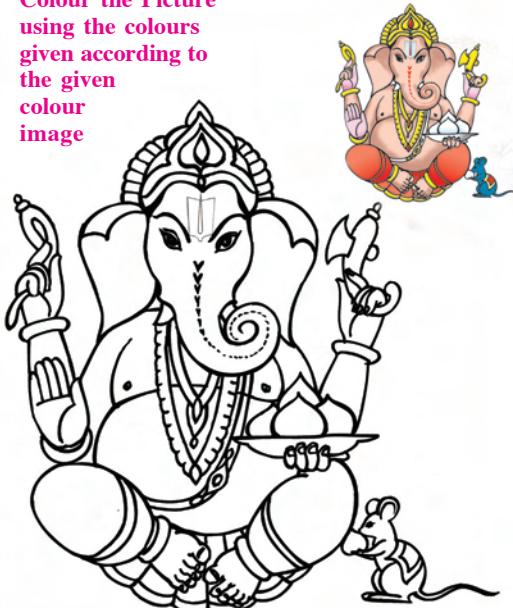
1. Peddasesha vahanam
2. Garuda vahanam
3. Sarvabupala vahanam
4. Chandra prabha vahanam
5. Chakrasnanam

B

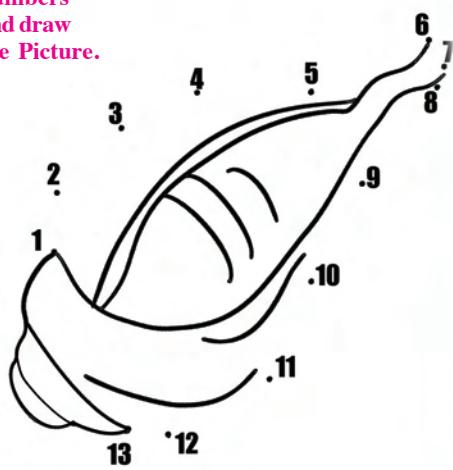
- a. Fifth day
- b. First day
- c. Seventh day
- d. Ninth day
- e. Fourth day

ANSWERS : (1) b (2) a (3) e (4) c (5) d

Colour the Picture using the colours given according to the given colour image



Connect the dots using numbers and draw the Picture.

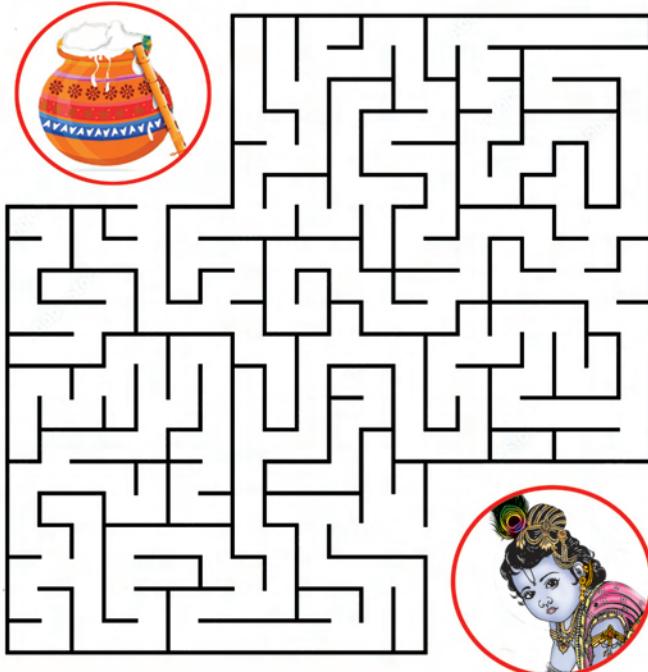


RECITE

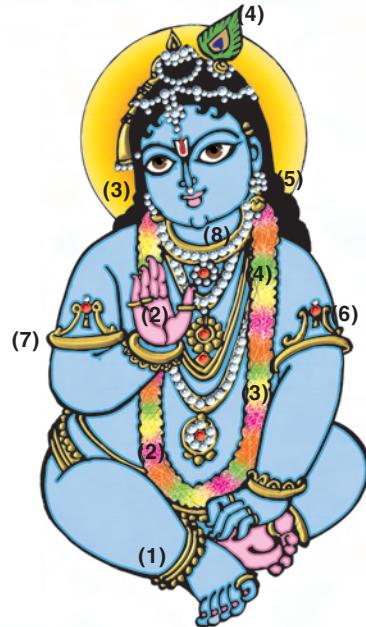
kamalakucha chuchuka kumkumato
niyatarunitatula neelatano !
kamalayata lochana lokapate
vijayeebhava venkatashailapate !!



FIND OUT THE PATH

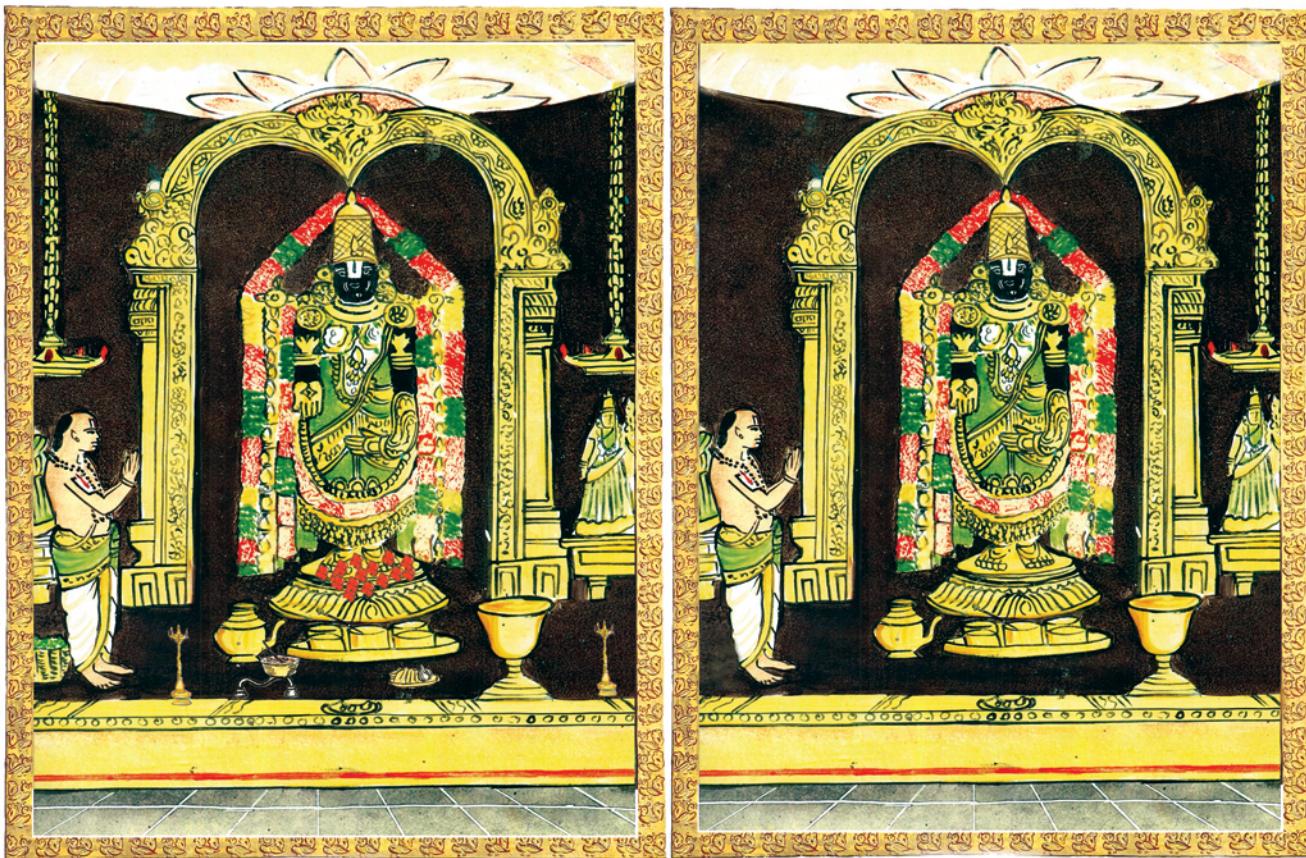


FIND OUT THE COLOURS IN THE IMAGE AND NAME THEM



Answers : (1) Sky blue (2) Pink (3) Yellow (4) Light green (5) Black (outline and hair) (6) Red (Mamam, a stone in the neckset, stone in the arm band) (7) Gold colour (jewellery outline) (8) White (Pearls in the neck and on the head)

Find out the differences



1. Side Lamp
2. Basket
3. Bell
4. Harathi stand
5. Fruits with plate
6. Flowers at the feet of Lord
7. Small lamps on both sides



'Sapthagiri' introduced **QUIZ for Children**. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. When will the annual Brahmotsavams in Tirumala commence and end?
2. What is the name the Prabandham sung by Sri Perialwar?
3. What is the other name of the Commander in Chief of Lord Srinivasa in Tirumala?
4. What is the name of the gold-plated Vimanam in the Tirumala Temple?
5. From which temple Sri Godadevi's Garland is brought on Garudavahanam Day?
6. Who did penance in the Anjanadri Hill?
7. Chakrasnanam is being performed in Tirumala on Asterism
8. A piece of cloth around the forehead during rituals is known as
9. What is the name of the Gopradakshinasala at Alipiri?
10. What is the name the scheme that donates a cow and a calf in the temples?
11. Who brought Kridadri from Vaikunta?
12. Who is the emperor of Vijayanagara and a devotee of Lord Venkateswara
13. When does Vinayaka Chavithi come this year?
14. In which Purana does the sloka 'Venkatadri Samamsthanam Brahmande Naasti kinchana..' is found?.....
15. What are the names of the conch and the discus of Lord Vishnu?
16. What are the names of the 'Panchabhatas?'
17. What was saved by Lord Vishnu in the form of Swetavaraha?
18. What is the other name of Vontimitta?
19. What is the name the Trust related to the protection of cows in the TTD
20. Who is the father of Ravana?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-09-2023.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

**Your answers should be sent to the
Address given below:-**

The Chief Editor, Sapthagiri Magazine,
TTD Press Compound
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

GENERAL PREDICTIONS FOR THE MONTH OF SEPTEMBER 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : It is not the ideal time to be prepared for a real fight. Particularly in the case of employees constructive approach is more important than to develop fighting spirit. Inspite of all the other factors better to keep the health in a stable condition without having emotions. Expenses are uncontrollable. Praying Lord Venkateswara or Iswara will bring good effects.



Taurus (Vrishabha) : Economical adjustments are to be adapted timely. Expenses are to be reduced. Constructive and concrete steps to be chosen to have a better life. But attendance to the required functions is unavoidable. But there is a thinner line of hope which will further materialise in future activities. Praying Lord Vishnu will make a great difference in results.



Gemini (Mithuna) : Unexpected power will make you supreme in the society. Continuous International tours will make you to be highly pleasing and very comfortable. Students in foreign lands will make a good comeback and they are promised a high profile in life. Success is always on the cards. Worshipping Srimaatha will make top clinch the top.



Cancer (Karkataka) : Pressure is being mounted. It is always a doubt in the case of scientists to introduce a new concept to the world because there is a threat by the enemies to dethrone. Hence much care to be taken and secrecy is to be maintained. Top officials will have a red alert. Praying Iswara along with Goddess Parvathi will make the things so favourable and comfortable.



Leo (Simha) : Lions should not be in the den. They should come out and live in the free forests. There is a possibility to make good wealth in the near future. They will make the routine disturbed. Top officials of the business houses are highly influneced. But every thing is smooth. Praying Goddess Parvathi with Iswara will make them to be in the driver seat.



Virgo (Kanya) : It is the real time for those military officials, para military. Though there may be some disturbances in public relations and private life, success is on the cards. Success rate is very high. A good piece of news will make a great difference in the family. Worshipping Durga or Venkateswara will make the things very easy and favourable.



Libra (Tula) : Librans are very happy. There is every possibility to have a new member in the house. Public relations are really excellent. Flow of income is as normal as it is. There will be a surprise of purchasing a new asset. Top heads of the business houses are very happy with the results and progress. Professionals are very high in their comfort zone. Worshipping Iswara will fetch a lot still more.



Scorpio (Virshchika) : Scorpions are to be extra careful in daily life. Stress is the absolute factor to bring more worries. Health conditions are to be taken care of. Especially mothers health is the top priority. There will be a chance to change job. Patience is the key factor for success in future. Praying Lord Siva or Venkateswara will have a drastic change in results.



Sagittarius (Dhanu) : Shooting the target in time is the main element which is always successful in these times. Your younger sibling will have a great success too. Musicians, Artists, etc. will be in limelight. There will be multiple number of offers to have a change of company. Be careful and energetic and calculative in choosing new company. Praying Lord Subrahmanya will give great pleasure.



Capricorn (Makara) : Stress in life is being habituated. Debts are increasing. No happiness in the work front. Self interest is to be generated. Patience is the most important factor but better days are ahead. One should have to activate the habit of absorbing the things one after another. Worshipping Goddess Lakshmi will give courage and strength to sustain easily.



Aquarius (Kumbha) : Success rate is mixed. Working class should be alert. They should find ease in their routine but not to find out new ways to adapt. It is not the right time to have a job change. Students should work hard. Be calm and safe for the time being. Worshipping Lord Venkateswara or Lord Narayana will make a great difference.



Pisces (Meena) : It is the real time to regroup all your resources and fight back all the issues. One should be very cautious with the competitors in the field of sports and games. Comfort zone in the family. Women are happy with their systems in their daily life. All are happy and contended. Praying Goddess Lakshmi or Lord Venkateswara or Iswara will make a great difference.

Subham Subham Subham



KAALEEYA MARDANAM

Original Story in Telugu by :

Sri D. Sreenivasa Deekshitulu

Pictures by : Sri K. Dwarkanath

Translated by : Smt. J.C. Gnanaprasuna

1 One day the cowherds drove their cattle for grazing to the banks of the river Yamuna. Lord Krishna and Lord Balarama were also with them. As soon as the cattle had drunk the waters of the river, they died. The cowherds were afraid of the situation.

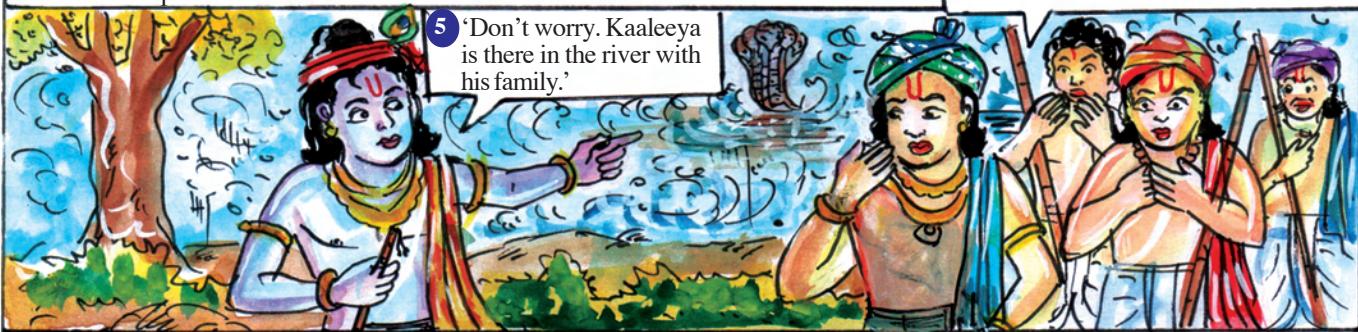
2 'Kannaiah, our cattle died after drinking the water in the Yamuna. They all prayed to Krishna and requested to come quickly.

3 'Oh! I am coming.'



4 Lord Krishna reached the place and analyzed the situation. Then he spoke to the cow herds that...

5 'Oh! Is it Kaaleeya!



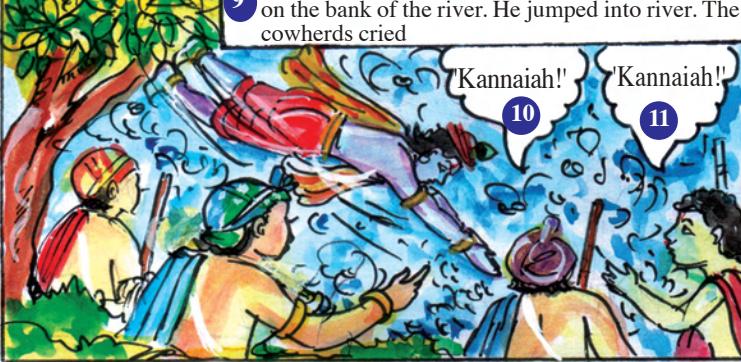
6 He is the cause for turning the water into poison.

7 'Kannaiah! What shall we do now?



8 Lord Krishna climbed the Kadimi tree which was on the bank of the river. He jumped into river. The cowherds cried

9 'Kannaiah!' 'Kannaiah!' 'Kannaiah!'

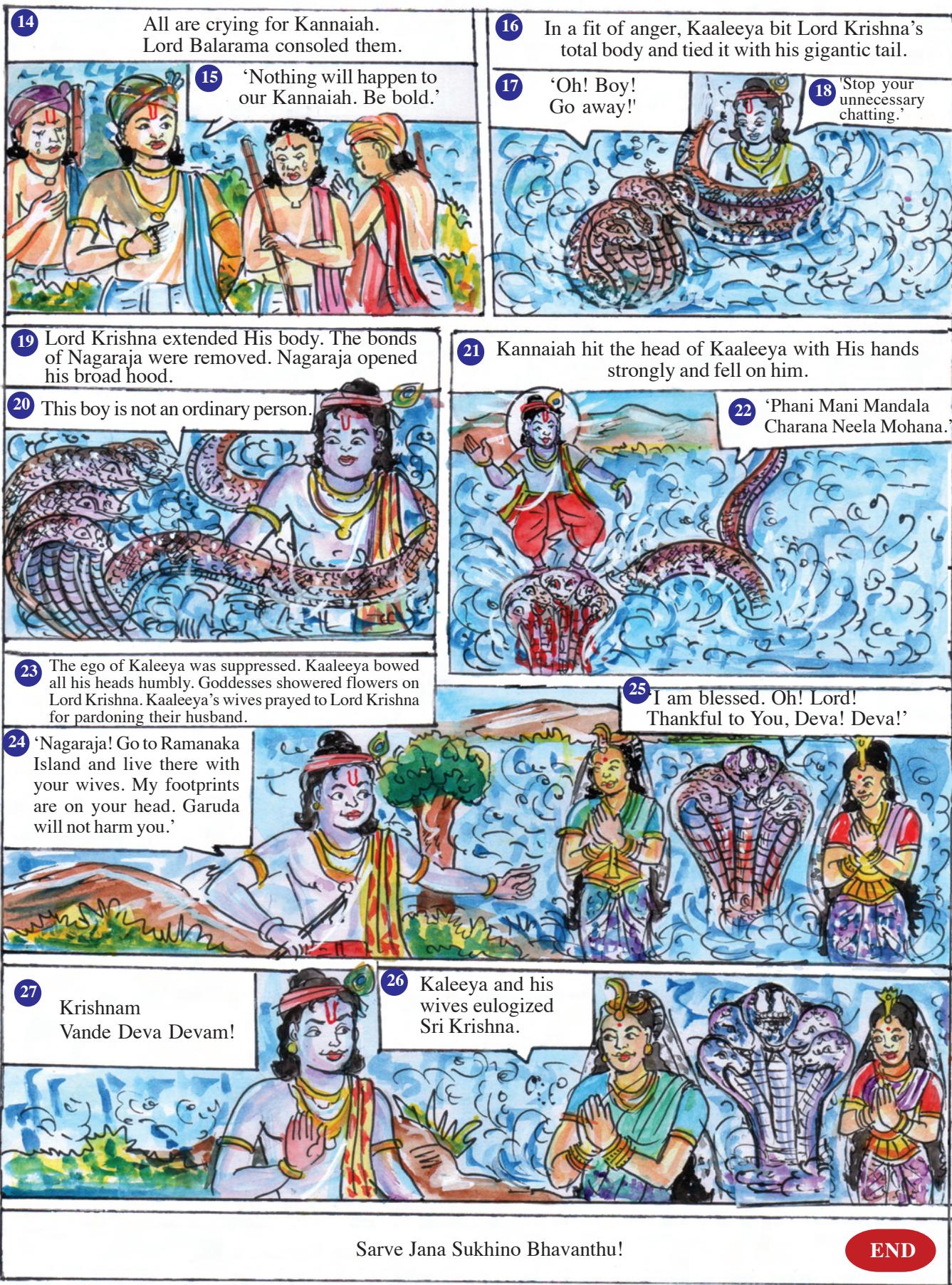


10 'Kannaiah!' 'Kannaiah!' 'Kannaiah!'



11 'Kannaiah!' 'Kannaiah!' 'Kannaiah!'

12 'Oh! Krishna!'



Sarve Jana Sukhino Bhavantu!

END

Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY



Answers for the
QUIZ
Published in the Month of
July 2023

1. Yadu and Sanyasi
 2. Soumyanatha Swamy
 3. Lord Shiva
 4. Thiruvaadipuram
 5. Periya Thirumozhi
 6. Nathamuni
 7. 196 sutras
 8. Bronchitis / Asthma / Pneumonia etc.
 9. 2022
 10. Flowers and fruits
 11. Four
 12. Key
 13. Pakalakshmi or Vakula Mata
 14. Bhutanyatmanyevanupasyati
 15. The importance of equanimity
 16. Swami Pushkarini
 17. Aani masam in Anusham star
 18. Upadesarathnamala
 19. Ashtanga Yoga
 20. Dronacharya

Winner for the month of
July 2023

Gopika Varma

Sub. No.S-2910202076
Mana Sarovar

Chennithala P.O. - 690105
Alapuzha (Dist.), Kerala

Note : All the images in the magazine are 'file photos'

CHANT
OM NAMO VENKATESAYA

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TIRUMALA TIRUPATI DEVASTHANAMS



Sri Y.V. Subba Reddy garu worked as the Chairman of the T.T.D. Trust Board from 22-6-2019 to 07-08-2023. During his tenure, he abolished L1, L2, and L3 'darshan' tickets for providing 'Toli (first) darshan' of Srivaru to the common devotees. He also changed the timings of the V.I.P. Break Darshan. He took various measures during his tenure. He said that these measures had given him great satisfaction. He took many good decisions for providing proper accommodation and other facilities to the innumerable devotees. He developed Sri Padmavathi Children Super Speciality Hospital and S.V. Ayurveda Hospital by constructing additional floors and the ground floor. The construction of two additional floors in Girls Hostel building of Ayurveda hospital and the development activities in 26 temples in Telugu states with the funds of Srivani Trust were held. He acknowledged his gratitude to Lord Venkateswara for giving him a wonderful opportunity to serve the devotees during his tenure.

We are all thankful to
Sri Y.V. Subba Reddy garu.

Sri Bhumana Karunakara Reddy Garu swore in as the new Chairman of TTD Trust Board on 10th August, 2023 in the Garudaalwar Sannidi in the temple premises. Sri A.V. Dharma Reddy garu, I.D.E.S, the Executive Officer of the T.T.D. welcomed Sri Bhumana Karunakar Reddy M.L.A. of Tirupati constituency. as the new Chairman. In this connection, the new Chairman stated that he would give much priority to the common devotees in respect of Srivari 'darshan.' He emphasized that he would be happy if the common devotees enjoy the amenities provided in Tirumala. He sincerely requested the devotees not to strive for V.I.P. 'darshans' as the blessings of Lord Venkatesara would be easily available only to those who are sincerely devoted to the Lord. The TTD has won name and fame because of the earnest endeavours of the previous Chairmen, Executive Officers, other Officers and the Staff. Our Trust Board will make a sincere attempt to enhance the prestige of the TTD organization with devout devotion and strong conviction in the days to come. The members of the Trust Board will take the lead to protect the 'Sanatana Hindu Dharma'. We candidly put effort to motivate ourselves for organizing service-oriented programmes in the society.

Our hearty welcome to
Sri Bhumana Karunakar Reddy garu.



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Posting on 5th of Every month.



26-09-2023

Tuesday

Day : Chakrasnanam

25-09-2023 Monday

Night : Aswahanam

25-09-2023

Monday

Day : Rathotsavam